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REYNOLDS HISTORICAL
GENEALOGY COLLECTION

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A HISTORY OF
THE
HARMER FAMILY

Published by the Harmer Family
Genealogical Society

Salt Lake City, Utah

August 1, 1959

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August 1, 1959



EARL WILLIAMS HARMER

DEDICATED
TO
EARL WILLIAMS HARMER

...Champion defender of the Harmer family heritage, and President of the family organization, whose persistent faith in the virtue of such an undertaking made possible a Harmer Family Society, whose diligent work and financial support created it, whose leadership kept it alive and gave it meaning, who first conceived of this book and the value it might have to the members of the family, who above all has been a father and servant of God in the true spirit of his ancestors whose history is here briefly recorded.

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whose diligent and faithful service as the Harmer Family Genealogist brought about the greatest advancement in the work of bringing the gospel ordinances to those of whom we had no knowledge in time past, and whose deep devotion to the gospel of Jesus Christ and the work of genealogical research has inspired so many of the family to further their own efforts.



FLOSS HARMER TAYLOR

who for years has been the "unofficial" historian of the Harmer Family, as she preserved the stories and histories of bygone days, and who has so selflessly given of her time and labors for the furtherment of the work of the family organization.

INTRODUCTION

The work of compiling the facts and information presented here, and bringing it through the work of writing and editing and seeking of more information, until it was finally ready for the press, has taken some two years time. The inadequacy of sources of information, the often conflicting facts, and the inexperience of the author in meeting such difficulties have not aided the situation a great deal. However, there is felt little need to apologize for the fruit of our labors. No one person can take credit for the creation of this book, and no one person need be condemned for its shortcomings. For whatever it may be of worth to all of the members of the Harmer family, the book is now to take its place in the history of our genealogical efforts.

It may be noted by some that many worthy and active members of the family have not been included in the latter portions of the book in which we give brief sketches of some present day Harmers. We ask that it be remembered that five separate written appeals were made to members of the family to submit a personal history for inclusion in the book. I hesitated as long as possible in printing the book without having more of these individual histories. I regret that more were not submitted and that I did not have time to personally get them. There was every effort made to include as many as possible, and to my knowledge not one person submitted personal information or family history that was not used.

The great tragedy in printing this book is that the true story of our ancestors can never be adequately recorded with the written word. What our pioneer forefathers did for us, the trials and sacrifice they endured will not be known until we meet them again. It is my prayer that from what is written here we may at least come to know how very much we owe them, and how very little we do actually appreciate the great heritage they have passed on to us.

John Loren Harmer
August 1, 1959

F O R W A R D

On the 25th of May, 1871, Elias and Eliza Jane Harmer left their home in Springville, Utah, to journey to Salt Lake City and the endowment house there. While in Salt Lake they attended to the endowment work for their mother and father, a brother and sister, and several other ancestors. To our knowledge this is the first genealogical work performed in this dispensation by members of the Harmer family. It was some twenty-one years later before we find another instance of any temple work being done. On the 11th and 12th of May, 1892, the children of Elias and Charlotte Cloward Harmer; Loren, Albert, and Eliza Jane, journeyed south to Manti, Utah, this time to an actual temple of God. There they spent several days in performing the sacred ordinances of the temple for their ancestors.

For the next thirty-six years temple and genealogical work of various degrees was attended to by members of the family. Soon, however, it became apparent that a need existed for a more formal type of organization in which to carry on the family research and genealogy. It was also felt that such an organization would be useful for welding the existing family into a closer unit, both for the purpose of research and promoting a feeling of fraternity among the family members. Thus it was that in January of 1928, one hundred and ten letters were mailed out to members of the family by Earl Williams Harmer, Louise Harmer, and Naomi Harmer, suggesting the creation of a family genealogical society. On March 14, 1928, a meeting was held at 133 K Street, Salt Lake City, the home of Earl W. Harmer, to begin making formal preparation for the creation of such a family organization. At that time A. William Harmer was elected President of the

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organization, with Loren Elias Harmer as Vice President, and Earl Williams Harmer as the Secretary.

Letters were sent out to members of the family living all over America, Canada, and England, asking for their active support in supplying names, time, and money to the organization. The work began slowly and at times must have seemed discouraging. Each month saw an increase of letters, research, and personal effort as the little but enthusiastic group pushed ahead the momentous task that confronted them. The first six months of 1928 found contributions totaling \$90.00 and at the end of July, 1928, all but \$1.38 had been used to promote the work at hand.

On September 30, 1928, in the third quarterly meeting of the family officers held at Provo, Utah, there were twelve people present. This becomes the first sizeable gathering of family members in connection with the family genealogical organization. The minutes record that there was no money in the treasury, and no treasurer for that matter but that "determination and testimony were abundant."

By December of 1928 the work had progressed enough that it was felt adviseable to acquire the services of a regular genealogist for the maintaining of records, coordinating research, and giving direction and advice in connection with the work at hand. The work for the year had been quite impressive. The family could note with pride the following accomplishments:

1. 416 letters written
2. 429 postcards sent out
3. 150 replies received
4. \$112.57 received in donations
5. \$110.57 expended
6. 500 baptisms performed
7. 450 endowments done
8. 1,913 names on record in the temple

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In accordance with the obvious need to keep this work up to date, the family secured the services of Brother Thomas Jones, a genealogist, to set up a recording system for the family names. Brother Jones set a precedence for being under-paid and overworked, but the family has benefited greatly from his labors, and the work of all subsequent genealogists who have labored in the interest of the family.

Just four years after the official organization of the family society the officers were able to report some 2,646 names researched, compiled and recorded, with 1,241 baptisms, 1,202 endowments, and 342 couples sealed, 90 families sealed, and much time and money spent. From then on the family organization has moved forward in obedience to the commandment that had been given. Times of war and depression did not halt the forward movement by the faithful to accomplish for those who had passed on the highest of all gospel ordinances. Today, some thirty years after the official beginning of the society, it is recognized as one of the finest family organizations in the Church of Jesus Christ of Latter Day Saints. In thirty-one years of research we have managed to:

1. Research 15,000 names of ancestors
2. Perform the baptisms, ordinations, endowments, sealings of couples, and uniting of families for these names.
3. We have expended approximately \$6500.00

Lest any of us feel that the work is nearly over, it is estimated that from only seven generations back our family has a total of over three million members, counting lateral and collateral descendants. Even if you only count the forefathers, increasing by doubling with each generation back from the present day, each parent has two parents, in the fourth generation the number of ancestors is sixteen, in the fifth, 32; in the sixth, 64; in the seventh, 128; in the tenth, 1,024; in the twentieth it becomes 1,048,576; in the thirtieth no fewer than 1,073,741,824. Since there are usually about three generations to a century, thirty

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generations would carry us back to about 950 A.D. There was not a billion inhabitants in all Europe at that time. This means that our ancestors intermarried, and that because of these intermarriages we trace back to the same progenitors not only once or twice, but over and over again. That means that there is still much work to do, and it is the hope that in this coming generation of the existence of the family organization that there may be found the spirit of genealogical research to inspire all members of the family to put forth their individual efforts to further the cause for which so much time and effort have been spent.

This book is presented to you as a summary of the work that has been done thus far, and as a very brief history of an ancestry of which all of us can be proud. From their ancient homes in Wales and England, to colonial America, to the early days of the restored church, and the settling of the Utah valleys, and down to the present time, our ancestors and family have consistently shown the courage, faith, and independence of spirit and thought that has made them worthy of the heritage of Israel in the kingdom of God. We hope that you will find in the pages of this little book a message that will fill your heart with pride for the heritage you have, with gratitude for what those who have gone before have done for us, and with a determination to do for them what little our Heavenly Father has asked us to do:

"For we without them cannot be made perfect
neither can they without us be made perfect."

Hebrews 11:40



SPRINGVILLE, UTAH, AFTER 100 YEARS.

CHAPTER ONE

THE HOUSE OF ISRAEL

Where the Harmer family began!

Secular historians are in some disagreement about the House of Israel, both as a nation and as a people. Since this book does not pretend to be a secular history in the strictest sense we are free to lend to our understanding of these people the inspired and revealed word of God. For it is to the ancient Hebrews, the House of Israel, that we turn to find the earliest beginnings of the family story told here. Within these people were implanted or found the traits of character and personality that have been part of our family ever since: such as a love for things spiritual; independence of thought and action; a thirst for culture and knowledge; a fierce personal pride, which was often as much of a curse as a blessing; a love of freedom; and an intense faith in themselves and in God. This may seem a little vain to picture our heritage as such, but one need only see time and time again how these characteristics have come forth in our known ancestors to see that such a claim is well supported in fact. The lives and actions of the present day family leave little doubt that in all of us may be found yet a burning remnant of the spirit of those ancestors who gave to us so very very much.

Who were these people, this House of Israel, and why are they so important to us today? The answer to this question becomes the answer to the present day query as to "who are we, and of what significance is the day in which we live?" Recorded in the book of Genesis is a promise given to one of our ancient forefathers, the prophet of God named Abraham.

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and unto thy seed after thee."

Genesis 17:6

The result of that covenant between God and Abraham brought our family into existence as a nation, the House of Israel. These were not just idle covenants, for the Lord had a mission for these people, not only in their day, but in the days of the Savior's ministry, and in our own day and age. There were conditions set upon the nation of Israel that they must meet if they were to fulfill the great calling given unto them. One of these conditions was racial purity, for they were commanded to keep themselves as a people free from the less spiritually inclined cultures that surrounded them. The story of Isaac and his great search for Rebekah is an instance of how an obedient son realized the need to marry within his own nation and blood family. This story is repeated again and again throughout Israel's history, and when sorrow came to them as a people it was almost invariably true that they had not been obeying this commandment of the Lord.

Another requirement placed upon them was obedience to God's laws as given to them. When the family was small, or relatively so, this was a much easier task to fulfill and supervise. At the time of the Exodus, however, the family was now a nation of several hundred thousand strong, and it was now necessary to codify the law of God as it had been given to them. This Moses did, and the people were further put under covenant to keep that law and given the promise that if they would do this the Lord would fight their battles, bless them that they would prosper in the land, and peace and happiness would always be theirs. (Deut. 28:12-21; 33:1-29)

It was around 1900 B.C. when Abraham made his first covenant with the Lord. Some 400 years later Moses was leading the house of Israel out of Egyptian bondage and giving to them this coded law. Their mission was to become a great nation, economically, militarily, culturally, but most of all, spiritually. They were to be God's Covenant Race, that through them the rest of mankind might be blessed with a knowledge of the true and living God.

For some while Israel remained true to her covenants with the Lord, and while there were occasional times of sin and lapse into pagan ways, and rites, the Lord was able to bless his people and keep them safe in the land of Palestine. Unfortunately a love for the material things

of the world, their failure to keep themselves unspotted from the pagan nations that surrounded them, and the political intrigues of their unrighteous rulers finally combined to bring about the downfall of this nation. Thus it was that in 975 B.C. the nation divided under the two kings of Israel, Rehoboam and Jeroboam. The division into two nations only accentuated the drifting away from the teachings of the Lord.

"Nevertheless there was sin in Israel. Many of the people worshipped strange gods and followed forbidden practices. The kings even set up temples of the gods of their foreign wives. At the same time social and economic evils, hostile to the spirit of Jahweh's religion, began to appear as the rich and powerful grasped greedily for land, corrupted the courts, and dispossessed the poor. A series of great religious teachers, the prophets, appeared, to deal with these offenses. With inspired words they proclaimed the wrath of Jahweh and the inevitability of punishment." The Ancient World, by Wallace E. Caldwell; Reinhart & Co. pp. 101.

One such prophet who warned the people was Hosea. He was a prophet of the northern kingdom, and lived and prophesied just prior to the captivity of the northern kingdom by Assyria in 721 B.C. Hosea recognized the deep sin and ruin of the people and nation. Hosea recalls the promises of God to His people Israel, but the sin which they are committing cannot be denied. Through Hosea the Lord warned Israel:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou has forgotten the law of thy God I will also forget thy children."

Hosea 4:6

Hosea's great love for his people cannot make him deny the inevitable, and he even prophesies of the coming captivity by the Assyrians. But for the great prophet there was a hope also, that God would not entirely forget his people. Hosea truly spoke that God would "cast away" the children of Israel, and would do so "because they did not hearken unto him: and they shall be wanderers among the nations."

Hosea 9:17

Hosea also saw that one day the Lord would gather again his people, and use them once more to spread righteousness and truth abroad in the earth. Even though his people must be punished, God would not forget his covenant with them. Hosea as a prophet knew and gave well the history of Israel's fall into wickedness. He represented the things that God would have his people be. As an individual Hosea was a great Israelite, worthy of the blood of Abraham, and we might hope, somewhat similar to our own progenitors of the House of Israel.

In 975 when the kingdom divided, the tribe of Judah, and parts of the tribe of Benjamin, Simeon, and Dan formed the southern kingdom while the northern kingdom was composed mainly of Ephraim, the remainder of Benjamin, Simeon and Dan, and the rest of the tribes with the exception of the Levites. It was this northern kingdom that was taken into captivity by the Assyrian army in 721 B.C. As was often the custom in that day the whole nation was marched out of their own land and northward into Assyria. The idea was to distribute them as slaves throughout the Assyrian nation and among the commercial interests. However, even though His people had turned from Him and He had allowed them to be captured, God was still with His people of Israel, and still had in mind their eventual destiny to bring the gospel ordinances of salvation to the nations of the world. He still needed them as a pure racial group, that thereby the characteristics which made them worthy of this calling might be preserved. Thus it was that the Assyrians were attacked from the west by the Babylonians and from the south by the Syrians. While the Assyrian armies journeyed to defend themselves the Israelites had three choices: return to their occupied home land and captivity; stay where they were; or proceed on north to the unknown steppe lands and the areas of the barbarian wild tribes. In the apocraphal book of Esdras is given a description of the journey northward.

"And whereas thou sawest that he gathered another peaceable multitude unto him;

Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried

them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

That they might there keep their statutes, which they had never kept in their own land.

And they entered the Euphrates by the narrow passages of the river.

For the most High then shewed signs for them, and held still the flood, till they were passed over.

For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth."

II Esdras 13:39-45

Josephus makes several references to the location of the ten tribes which seem to substantiate the hypothesis that they continued on north from the land of the Assyrians.

"...wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated in numbers."

Josephus, Antiq. 11:5, 2 p. 330; trans. by W. Whiston.

The eventual stopping place of these chosen people of the Lord, now paying the price of their own wickedness and departure from His commandments would have to be the countries of Northern Europe, Scandinavia, and Great Britain. Much historical research has been done to substantiate this conclusion, some of the work admittedly being of a poor and unscientific nature, but much of the research that justifies this statement has been made by trained and qualified historians who were seeking an answer to what would otherwise be a great mystery. In view of scripture, history, and common sense, it would be difficult to account for them otherwise.

This people known as the House of Israel had a mission to perform, a calling among the rest of God's children upon the earth. What that calling was and how they were to fulfill it has been amply recorded in the scripture, and we turn now to examine these commandments, promises, and covenants between God and the House of Israel, in an attempt to show how they influenced our own family history and why they are important to us as a family today.

The Lord through His prophet Jeremiah reminded the House of Israel that they were to be a tool in his hands before all nations, and that He was to use them for many purposes in regards the others kindgoms of the earth. (Jer. 51:20) He promised that he would write his laws in their hearts, and that he would always be with them as their God, although much of the time they would not know and worship him. (Jere. 31:33-36) This was to be a new covenant with the House of Israel, not after the old one which he made with their fathers when he brought them up out of the land of Egypt. As a result of this covenant they are to have the answer to the question, "Who is our God, and where is He?" These are not idle promises, and certainly a mission so momentous could not be over-looked and written off as just idle banter by an inspired writer of many thousand years ago. These thoughts from the prophet Jeremiah are the core of the Israel story, and the meaning behind the world picture today of the pre-eminance of the Anglo-Saxon peoples in world leadership, and the restoration of the gospel of Jesus Christ among those people, to be taken in fulfillment of the promise made to all the peoples of the earth.

When the House of Israel left their home in Palestime as captives of the Assyrian conquerors, it seemed a little difficult to visualize how these promises of their national destiny could be fulfilled. Even though the tribe of Judah, and parts of the tribes of Benjamin and Dan remained behind, they alone could not be the answer to the question as to how these promises of God were to be accomplished. What the children of Israel did not understand was that they had been given over to a period of punishment and captivity that was not to end for some twenty-five hundred years. Even the duration of this captivity had been

made known to their prophets, for in Leviticus 26:22-24, the Lord through Moses warned the House of Israel that if they did eventually depart from him he would punish them yet "seven times for their sin." In ancient Hebrew chronology, a time was allowed to represent the full course of a circle, or 360 degrees. Seven times as used here would mean seven times 360, or a total of 2520 years. When it is remembered that the capture of the northern ten tribed kingdom of the House of Israel took place in 721 B.C., it will be no surprise to learn that 2520 years from that time brings us down to 1799, or 1800 A.D. What happened in that generation? America, through revolution and proclamation becomes a free and independant nation, destined to become the mightiest nation upon the face of the earth. The birth of the industrial revolution takes place bringing about a civilization among the northern European nations that has never been known by mankind. In a hundred and sixty years the population of America goes from nine million to one hundred and seventy million, that of England from near twelve million to fifty million, with near proportionate increases in Scandinavia, Germany, Denmark, and the Netherlands. In 1805 a boy named Joseph Smith is born on a humble farm in Vermont, and in 1820 he goes into the woods to pray about religion and to ask God for guidance. Is this the first boy to go into the woods to pray about religion and to ask God for understanding? No! Is this the first boy who might have been a willing tool to restore the gospel? No! Is this the first boy who lives in a free land, at the end of the time of the punishment God had set over the House of Israel, who is a member of that righteous nation and a prince of its royal family, a boy chosen before he came to this earth to be an instrument in the hands of God to restore his gospel? Yes! And thus it is that Israel's punishment was finished and their national mission as foretold in Jeremiah to take the gospel to the peoples of the earth and be an instrument in the hands of God for the blessing of all nations was now to come to pass.

President Brigham Young, in speaking of the significance of the ten tribed house of Israel and the tribe of Joseph in the restoration of the gospel, gave this explanation concerning the selection of the prophet

Joseph Smith as the instrument in the hands of the Lord for that great restoration.

"Joseph (who was sold into Egypt) was foreordained to be the temporal savior of his father's house, and the seed of Joseph are ordained to be the spiritual and temporal saviors of all the House of Israel in the latter days. Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now beofre me are the descendants of that Joseph who was sold. Joseph Smith junior, was foreordained to come through the loins of Abraham, Isaac, Jacob, Joseph and so on down through the prophets and Apostles; and thus he came forth in the last days to be a minister of salvation, and to hold the keys of the last dispensation of the fulness of times.

"His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him; and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted--that blood which was in him was pure and he had the sole right and lawful power, as was the legal heir to the blood that has been on the earth and has come down through a pure lineage."

Journal of Discourses 7:289-290

Thus we see that there was more behind the first vision of the boy Joseph Smith than just the singular event of a lad desiring knowledge. The whole history of a chosen nation was being awakened again when one of it's royal family, a prince of the pure blood descent, was being commissioned by God himself to restore that nation and re-awaken its people to his covenants with them and their mission upon the earth.

The restoration came to Joseph Smith because the priesthood leadership remained not with all of the House of Israel, but with the tribe of Joseph (made up of his two sons, Ephraim and Manessah) only. Thus it is written in the book of Chronicles, 5:2;

"For Judah prevailed above his brethren, and of him came the chief ruler: but the brithright was Joseph's."

This birthright was the priesthood, and the fulfillment of the covenant made by God to this people. See also Hebrews 7:14.

Thus it is that the Lord selected from the nation Israel the tribe of Joseph to be his main spiritual strength. Thus it was logical that to this tribe of Joseph should come the restoration of the gospel, that in turn they may take it to the rest of the House of Israel, who would in turn take this message to all nations of the earth. The Lord had set the tribe of Joseph apart to be special leaders of the people, to hold the higher priesthood, and in general to "be a light unto My people of Israel that they may know that I am their God." Joseph was given many promises by the Lord, among them being that his descendants should be a multitudinous people upon the face of the earth, and that his posterity should inherit the land of America to be their home. (Gen. 49: 22-26) He had also promised Joseph that his posterity should be a pure race, undefiled by the idolatrous peoples of the world. (Gen. 24:3) Joseph's descendants were taken off into captivity along with the other members of the House of Israel, but the Lord was not unaware of this event, and promised them that at the proper time they would be restored, and remembered.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.

For I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children and turn again."

Zechariah 10:6-9

Concerning the fulfillment of this promise, the prophet Brigham Young again spoke:

Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together. It is Ephraim that I have been searching for all the day of my preaching, and that is the blood which ran in my veins when I accepted the gospel.

It is the House of Israel we are after, and we care not whether they come from the east, the west, the north, or the south. . The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite.

Journal of Discourses 2:268-269

The prophet Joseph Smith was not silent about the power of this doctrine, nor its importance in guiding the saints and especially the proselyting Elders to a greater understanding of the gospel and our mission in its restoration. In a letter dated May 14, 1840, he said to the Elders to whom it is addressed:

"If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our Heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel, and the dispersed of Judah cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of heaven rest upon them in copious effusions.

Brethren, you are in the pathway to eternal fame, and immortal glory; and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers will bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful. . . . He who scattered Israel has promised to gather them; therefore inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might and intelligence, and every qualification necessary while your minds will expand wider and wider, until you can circumscribe the earth and the heavens,

reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory."

Official History of the Church
Volume 4, page 128

The latter day revelations of the Lord through the prophet Joseph Smith speak powerfully and unmistakably of the identity of the Latter-Day Saint people as this tribe of Joseph of the House of Israel. Only a few of these revelations need be noted to substantiate the words of the prophets already quoted.

"After this vision closed the heavens were again opened unto us: and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensations of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed."

Doctrine & Covenants 110:11-12

Thus, the mission of the gathering of Israel in the last days is officially given to the prophet Joseph Smith. It must be obvious then that our missionaries out in the world have served a two fold purpose: first, and most vital, they have carried the restored gospel to all lands and nations. Secondly, they have been acting as the gatherers for the Lord in the fulfillment of his promise to find scattered Israel and bring them one of a family and two of a city and restore them once more as his covenant people. The Lord again substantiates this when he said:

"For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm."

Doctrine & Covenants 103:17

Perhaps the most striking and powerful message from our Father in Heaven about this restoration of the House of Israel in the latter days

came to the prophet on December 6, 1832. The purpose of the revelation was to explain the parable of the wheat and the tares. It turned out that the wheat involved are the children of Israel, found scattered and living among the tares of the world. The parable concerns the gathering of the wheat, and how this is to be done so that they may not be destroyed, but realize the fulness of their lives and their potential. Then the Lord continued:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers--

For ye are heirs according to the flesh, and have been hid from the world with Christ in God--

Therefore your life and the priesthood have remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it, Amen."

Doctrine & Covenants 86:8-11

There in one glorious passage of scripture the Lord set forth the story of the House of Israel, how they had been scattered among the nations of the earth, how they had been preserved and kept pure, how they had been ignorant of him their God and their own identity, how the tribe of Joseph was chosen and set apart to hold the priesthood, how that priesthood had remained pure and undefiled, and how now the tribe of Joseph had been selected to receive the restored gospel, gather the House of Israel, and make preparation for the second advent of Christ upon the earth. Such a story cannot help but capture the imagination and love of all those who know and appreciate the work of Jesus Christ here upon the earth. The key to the fulfillment of his mission to save mankind through the gospel is found in his use of the

House of Israel and their destiny. Now the restored gospel takes on a special significance as we begin to appreciate the fact that this event of restoring the gospel began thousands of years ago. And the thrill and importance of knowing that our own family was present then, and is present now in this amazing story, should never be forgotten.

From grandfather Elias Harmer on down we have been told through Patriarchal blessings that our family was of the House of Israel, this chosen nation whom God promised to gather and restore to their former greatness. Doubtless those of the family today who take advantage of the opportunity to receive a patriarchal blessing, and have lived worthy of such a blessing, have been told that they too are of this covenant race. Typical of such a blessing would be the pronouncement:

"...thou hast been born of goodly parents, and are of the House of Israel and the tribe of Ephraim..."

Thus we learn that we today are the benefactors of thousands of progenitors who lived in ignorance of who and what they were, but who preserved the chosen blood in purity that it might be brought forth in these days for the accomplishment of God's work here in the earth.

As a distinct family group we have cause not only for great pride and gratitude, but also for realizing that there falls upon our shoulders a very real responsibility. Our ancestors have done their job, they defended and preserved the heritage left to them, and the mission of keeping the racial stock pure. Now we, as the benefactors of their courage and lives, are blessed to live in the most glorious period of the earth's history, when the gospel is ours and civilization reaches new heights. Such a blessing should not be ours without a fair price, and thus there comes to us today the responsibility of searching out these family ancestors and doing for them what they can not do for themselves, but what they opened the way for us to do. The work of our family association in genealogical research has just begun, and the day is past when it can all be given to one person to do the job. Genealogy is a very personal commandment in the gospel, and the duty to give our part cannot be escaped by any excuse. There is much research, endowment work, and financial assistance needed. The better we understand the story of the House of Israel, where they went, and how we know that we are part of them only increases the responsibility upon us to perform these labors.

The history of our family after they left Palestine, and before they came into the gospel fold here in America, is as fascinating and wonderful story as any adventure told. There is great difficulty in finding many facts, but those we do know help us to surmise with near enough accuracy those we do not know. As the tribes of Israel wandered into northern Europe and Scandinavia, our own family progenitors made their way to the British Isles, and there made their homes. For thousands of years they lived there, and it is to the land of Wales that we next go for a glimpse of our Harmer ancestors as they lived nearly a thousand years ago. The next chapter of this book covers the family in Wales, and what little we know of them. As you read it, read with a knowledge that this is the story of your forefathers, their lives and challenges, and the characteristics, attitudes, and desires that they felt are your heritage and your claim upon them today.

NOTE:

The following additional Latter Day scriptural references are only a part of the many that could be read to help enlarge upon this subject of our racial beginning.

Doctrine & Covenants:

27:10; 45:17; 103:17; 132:30-31; 133:34; 136:21-42

Book of Mormon

I Nephi 10:12-24

" 14:2-17

" 22:3-14

II Nephi 3:3-15

" 29:10-14

" 15:12-18

III Nephi 10:4-7

" 16:1-15

" 23:1-3

Jacob 5:1-77; 6:1-4

Ether 13:4-12

CHAPTER TWO

OUR WELSH ANCESTORY

Few family societies have been as fortunate as has the Harmer family in being able to trace their genealogy on one line for over a thousand years. This good fortune has enabled us to see a great picture of the family history, and the continual appearance of the characteristics



Elder John L. Harmer and Elder Richard L. Evans jr. at St. Davids Cathedral in Wales, where Elder Harmer found his 35th Great Grandfather, Rhodri Mawr, a king of Wales, was buried in the year 878 A.D.

and traits of the family for generations back. We have taken the time to review some of the history of ancient Israel, from whom we are literally descended, and now we move our attention to a time a little more recent, the ancestors of the Harmer family who ruled as the Kings of Wales during the middle ages.

As we consider some of these men, the noble and the not so noble parts of their lives, we shall try to see in them some of the promised blessings and spiritual heritage that God promised to father Abraham, and Joseph and Ephraim. At the same time it is asked that the reader keep in mind that the Lord promised that these same characteristics would continue in their descendants forever.

Little is actually known of the source of the original Welsh people. Their language is not of the Germanic or Latin tongues, but derives its source from an entirely independant ethnic group. Much speculation has been made on the surprising similarity between Welsh and Hebrew as it was spoken anciently, but there is no proof that any real connection exists between the two. Again, many of the old Welsh pre-Christian traditions and legends suggest a middle eastern source, one familiar with the Old Testament, but no documentary evidence is to be found that this rugged and fiercely independant race came from any single or particular place.

"Central Wales may be regarded as a braod table-land, through which rivers great and small furrow their way in winding courses to the sea, but which has few clearly marked mountain ranges or stretches of fertile plain. The ancient kingdom of Powys took in most of this region, extending in its widest limits from the neighborhood of Mold to the river Wye, near Glasbury and Hay. It included some productive districts, such as the lower valley of the Dee and the well-watered meadows of the upper Severn, so that its children were not altogether unwarranted in hailing it as the "Powys, the Eden of Wales." But most of it was pastoral upland, a country well fitted to be the nurse of a race of hardy, independent warriors, lovers of tribal freedom, haters of the sluggish and toilsome life of the lowland tiller of the soil, and tenacious holders of ancient privileges. Such were the men of Powys, inheritors of the old Brythonic traditions in whom incessant warfare with the Mercian English kept alive the ancient tribal characteristics."

A HISTORY OF WALES, Sir, John Lloyd. Vol. 1, p.242

It was in this land just described that our Welsh ancestors lived and died for many centuries. We shall consider three of these Welsh men, each born about two hundred years apart, and each called upon to rule over his homeland. The lives of these men are not what we might consider sterling in purity, but for their day and culture they seemed not to be too far removed from the promise God made concerning their lives and destiny. Christianity came to Wales by the end of the third century A.D., and it is hotly contended by some that there were very good Christian churches in Wales before then, even at the time of the ministry of the Apostle Paul. This is not easily substantiated, however, and although there were Christian churches in Wales before the mission of Augustine to Briton in 597. By this time Christianity had undergone several phases of change and apostasy in Briton, and the Roman church had sent the monastic mission to bring the unruly northmen back into the fold. The Britons, on the other hand, were equally quick to point out that the Roman church had strayed a long way from the original gospel and wanted nothing to do with Augustine. Augustine soon found that his work was not easy, and the Welsh stubbornly refused to be moved from their own type of Christianity back into the Roman fold. The Welsh had cast off all traces of heathenism, and had become well organized communities under their various lord and kings. The main political unit was still the kindred relationship, and it was not until the reign of Rhodri Mawr, our first Harmer ancestor to be discussed, who lived from 788 to 878, was the Welsh nation united under one leader.

Rhodri Mawr was the 32nd Great Grandfather of Elias Harmer. His family had long been one of the ruling clans of central Wales. His home or castle was still one of wood, for castles of stone did not exist in England and Wales for some three hundred years after Rhodri's death. Rhodri's family probably were part nomadic, and it may be possible that the men of the family spent many months of the year on hunting and fighting expeditions. Of all the characteristics of these people at this time, nothing is more pronounced than a fanatical independence of nature coupled with a great desire to gain dominion over neighbors and competing war lords. The only obvious result of such

a combination can be one continual war. This is the story of the life of Rhodri Mawr, for he was above all, a warrior.

Rhodri was born in 788, his father being Merfyn Frych (the freckled) who had probably been born in Manaw, of central Wales. Upon the death of Hywel ap Rhodri Molwynog in 825, the direct male line of king Maelgwy Gwynedd appears to have come to an end. This family had been the ruling family of Abernfrw, a central and powerful province of Wales, for many generations. Merfyn Frych took the opportunity to assert his own claim to the throne by virtue of his father's marriage to a daughter of Cynan ap Rhodri, who was evidently a brother of this Hywel ap Rhodri Molwynog, who had just died. However, Merfyn's claim was one that would probably have had little account had it not been backed by personal force and distinction. Merfyn appeared on the scene to put an end to the confusion which ensued on death of Hywel, although whether his starting point was the Isle of Man or that other Manaw on the banks of the River Forth where it is more natural to look for an invader, must remain an open question. He established himself firmly in Gwynedd and allied himself to the royal house of Powys by marrying Nest, daughter of Cadell ap Brockwell. For nineteen years he maintained his power against all rivals and against the Danish interruptions, and on his death in 844 he was able to hand it on to his son, Rhodri, surnamed the Great.

Rhodri's policies were destined to be influenced by two factors, first the need to maintain internal order and dominion over his lands, while expanding his territory at the expense of others, and second, to defend himself and his people from the continual harassment of the Danish invaders.

"By the death of Merfyn he, (Rhodri) had become the head of the line of Gwynedd. Afterwards, by his marriage with a daughter of Meurig ab Dyfnwallon, he became Lord of Ceredigion and Ystrad Towr on the death of her brother Gwgan.

"According to Rys and Bryn mor-Jones, Rhodri probably also became the ruler of Powys, through his grandmother Nest, sister and heiress of Congen ab Cadell, king of Powys. Rhodri's dominions

included the remainder of Wales, except Dyfed, Morgannwg, or Glamorgan, and those principalities roughly corresponding to the modern Brecknockshire and Radnor, and it is claimed, and admittedly possible, that he exercised an over-lordship even over these territories."

Welsh Founders of Pennsylvania

Roberts, pp. 47-49, Vol. 2

No one will contest the right of Rhodri to a title which he earned, not only by strenuous and gallant resistance to the northern marauders, but even more by his success in uniting the greater part of Wales, so long divided into petty states, in a single realm. The kingdom he founded, though it did not retain its unity for any length of time, gave future ages an instance of what might be achieved in this direction and set before ambitious princes a goal toward which their efforts might be directed. How deeply his countrymen were impressed by his great achievements might be seen from the hold which his dynasty acquired upon Wales; to be of the blood of Rhodri Mawr was henceforth the first qualification for rule, alike in Gwynedd and in Deheubarth. We have no physical description of Rhodri, but from the nature of his life and habits we may assume him to be of a powerful and healthy description to say the least. He was personally engaged in hand to hand combat when he was eighty years of age, so there is little doubt that he was naturally endowed by the creator for the rugged and adventuresome life he led. The costume of clothing of a Welsh War Lord in Rhodri's day would have been a cloth shirt and tunic, and heavy wollen under -skirt or pants. On top of this he would wear leather impregnated with some metal, and he would have carried either ;an eight foot spear or a broad sword of about three feet in length. Rhodri's personal retinue of men and advisors would be ten to twenty in number, and his army when called out would be anywhere from forty to five hundred in number. These soldiers would be gathered from the farms and fillages that made up the area under his dominion. When it is realized that often he pited

his farmer-fighters against the finest troops of Mercian and English armies, and won more often than he lost, his ability as a general and a leader can be all the more appreciated.

"The story of Rhodri's rise to supreme power has not been preserved for us by any chronicler, but the two principal steps may be dated within a year or two and partially explained. The first was the acquisition of Powys; it was in 855 that Cyngen, the last of the ancient dynasty of that region, died a pilgrim at Rome, whither he had been driven by old age and misfortune; if he left sons, which seems unlikely, they were forthwith ousted by Rhodri, who through his mother nest was the old king's nephew. Defeat had perhaps abated somewhat the high spirit of the men of Powys and prepared them to accept a deliverer from the fastness of Snowdon; for of late it had gone hardly with them in the perennial conflict with the Mercians. Mercian greatness was, indeed, at an end, but with the rise of a new power in the South a new danger had arisen; the Mercians, no longer standing in their own strength, had begun to invoke the aid of their West Saxon overlords, and in 830 Egbert, and in 853 Aithelwulf, had led armies against the Welsh whose victories were not but chiefly gained at the expense of the border realm of Powys. The second acquisition of importance made by Rhodri was that of Seisyllwg, the state formed rather more than a century earlier by the union of Ceredigion and Ystrad Tywi. This addition to his realm must have been made soon after 872, when Gwygon, the last of the kings of Ceredigion, met his death by drowning; Rhodri married Angharad, the dead king's sister, which, while it gave him no sort of legal claim to the province, made it easy for him to intervene and invested his sons with rights there which would be more generally recognized. At his death Rhodri held in his grasp the whole of North Wales and such portions of the South as was not included in the kingdoms of Dyfed, Brycheiniog, Gwent, and Glywysing."

A History of Wales, Sir John Lloyd
Vol. 1, pp. 323-325

Despite these successes, Rhodri was at no period of his long reign free from the menace of Danish invasion. Reference has already been made to the continual attempts of the Danish to come in and sack the towns of the Welsh. One such Danish pirate was Dubhgaill, or "the Black Dane," who had newly appeared in Irish waters and attacked the earlier settlers of Norse origin. In 856 Rhodri avenged himself by personally killing the leader of the "Black Danes," Horm. Rhodri at this time would have been sixty-eight years old. Even at the end of his life he is still found in combat with the "Black Gentiles," as the Welsh came to call the Danish invaders. The "gwaith dyw Sul" or in English, "the Sunday's fight," fought at Anglesey in 877 must have been an encounter with a heathen foed, and its issue is shown by the statement in the Irish Chronicles that Rhodri, King of the Welsh, in this year sought safety in Ireland from the attacks of the "Black Gentiles." In the following year he was back in Wales, to fall a victim, along with his son (or brother) Gwraid, to English enmity. The manner of his death is unknown, but that the loss was fiercely resented may be gathered from the fact that a rout of the English some years later was triumphantly hailed as "god's revenge for the slougher of Rhodri."

HOWELL DDA 890 - 950 A.D.

Howell Dda (pronounced Thaa) was the oldest son of Dacell, and grandson of Rhodri Mawr. His disposition and nature appear to be rather unique for the time and environment in which he was raised, and for that reason a brief description of him and his life is included here. Howell grew up in the midst of war and fighting, where might made right and the law was the will of the King. Yet he becomes a king who espouses peace for his people and brings about a written code of law that stands for more than six hundred years as the law of Wales.

Howell succeeded to his father's government in South Wales in 917 for the land had been divided among Rhodri's sons and Cadel's portion had been the southernmost part of Rhodri's kingdom. In 943 or before Howell acquired North Wales through heritage and the added persuasion of his powerful army of nobles and soldiers. It is at this

time that Hosell acquired the title, "King of Wales, or King of the Welsh!" Howell is the first since Rhodri who can make this claim with any consistancy.

Howell, for the good of his own fortunes and the welfare of his war torn people chose to be an under-king to the Saxon monarchs rather than continue the long and costly struggle against them. He held out for almost full autonomy in governing his people, and there was very little real difference in the affect it made upon his rule. In various years of his reign he is found conferring with the Saxon monarchs and attending parliaments of the English Lords at London, or nearby.

Howell was apparently a very religious man, and in 926 he made a pilgrimage to Rome. For a king to do this without the fear of death at the end of a none-to plus a life was very unusual. For Howell to feel confidant that he can leave his government that long and still be the king when he returns show that he must have had the government well enough organized and his rival Lords sufficiently subdued to make his absense safe.

After North Wales comes under his rule in 943, Howell called all of the chief men and Lords together to formulate new laws for the government of his people. Such a move is almost unprecedented in the history of the British and Welsh peoples, and for a monarch in the feudal society of his day it was a move far in advance of the political thought then present. These laws were known as the "Laws of Howell Dda," and they remained with some slight change much as he had laid them down until the reign of Henry VII, some six hundred years later.

In 950, while still comparatively young, Howell died. The causes of his death are not known, but it is doubtful that he died in battle. Two statements are left by the chroniclers of the day as expressive testimony of the love and esteem felt by the people for their king.

"Howell, for his godlie behaviour, discreet and just rule, was beloved of all men."

"His death was sore bewailed of all men, for he was a prince that loved peace and good order, and that feared God."

RHYS AP GRUFFYDD 1110 - 1197

Probably no more colorful character ever lived in the annals of the Welsh history than King Rhys Ap Gruffydd (pronounced Griffith) who reigned as King of the Welsh from 1137 to 1197 A.D., or more than 60 years. Rhys's life is well recorded by the clerks and historians of the day, and two factors can be said to be the summation of his life; women and war. Of both he found himself possessed in abundance, and evidently his capacity at assimilating both was such an appetite as could never be satisfied. Rhys was an opportunist, a man with deep devotion to his land and people, and with little or no regard for the enemy or the sacredness of a treaty of peace. Rhys had succeeded his father in 1137, his father having been a vassal of the Norman King and willing to allow this relationship to exist. Not so with Rhys. In 1145 he rebelled against the English, re-takes Dinefwr Castle which they had seized, and the castles of Carmarthen and Llanstephen. For the next thirteen years Rhys busied himself extending his kingdom and making life miserable for the English on his borders. Well over fifteen castles had fallen to his attack, oft times the whole garrison of English troops would be put to death.

In 1158 Rhys does homage at woodstock to King Henry, who compels him to give some 25 hostages, including two of his sons. In 1161 Henry II marches against Rhys in person and the latter surrenders and is sent to prison in England. In 1163 he is released from prison upon condition of his doing homage to the King. He does so, and also gives more hostages. Once free, Rhys once again attacked the English and recaptured all of Ceredigion by 1164, and in the same year he attacks Dyfad and murders all of the Flemings found there.

Rhys evidently had some twinges of conscience about his religious needs, and evidently in an effort to amend his past life before God he founded the Abbey of Strata Florida in 1164, for the monks of the Cistercian order. This abbey was located in Cardiganshire, and for many years was a powerful monastery in that region. In the same year Henry II attacks Owain Gwynedd, Prince of Gwynedd, and Rhys becomes Owain's ally. Henry was defeated, and caused the male hostages he held from Rhys to be mutilated, their eyes pulled out, their noses to be slit, and their ears cut off. Of those hostages who were maidens,

he ordered their ears "stuffed."

In 1165 Rhys captures the castle of Aberteifi. From 1165 to 1171 he is busy fighting for several castles, making treaties with the English King and breaking them as it pleased him, and generally defending or enlarging his holdings. On the 8th of September, 1171, he surrenders upon summons to Henry II at Cardiff. At this time he does homage, and is released after promising the King 300 horses, 4000 oxen, and 24 hostages. On the 11th of October, 1171, Rhys and King Henry II go to Pembrokeshire and there the king grants Rhys Ceredigion (Cardigan) Ystrad Towl, Arwystli, and Elvael. Rhys re-builds the castle of Cardigan, and about this time is appointed the King's judiciary for South Wales.

In October of 1173 Rhys again confers with Henry II at Pembroke Castle. He gives his support to the King against Prince Henry. In 1174 he was summoned to serve in England against the Earl of Derby, then revolting against Henry. In 1175 he was in the King's service at the siege of Bury, and also commissioner for peace between England and Wales. In 1177 he attends parliament at Oxford. Just to keep him busy, in the same year he attacks the Normans in Maelieydd, and also builds a castle at Rhaiadr Gwy.

In 1178 Rhys is attacked by the sons of Gruffydd ap Cynan, of North Wales. Rhys defeated them with a very great slaughter, and becomes in essence supreme power in Wales, although he does not try to take away the throne of Gruffydd. In 1182-83 he engages in several quarrels with the English, but nothing serious comes of it. In 1184 he founds the abbey of Tallagh, or Talley, in Carmarthenshire. Rhys was also the benefactor and patron to several other religious houses and those churches of South Wales that pleased him, including the cathedral of St. Davids, the oldest and most respected cathedral in all Wales.

The next years find Rhys consolidating his kingdom, aiding the call for a new crusade to Palestine, and in general continuing his policies of offensive defense against the English. In 1189 Rhys does homage to Richard I at Oxford. He gets insulted by Richard, and revolts by destroying and capturing several English castles. From 1190 to 1191 he is busily engaged in capturing and building several castles.

In 1194 he is taken prisoner by his sons, Howell and Maelgywn, but he escapes and takes the castle of Dine Fwr which Maelgwyn has taken by force. In 1195 Rhys and Meredydd, sons of King Rhys, revold over some trivial matter against their father and take the castle of Llany-ddfri. In 1196 Rhys now musters a great army and wins the castle and town of Carmarthen, and subdues his rebellious sons.

Rhys throughout his life has been in the habit of marrying the young princesses of neighboring lords or chiefs in order to form a union between himself and them. He often would conquer a rival chieftan and then marry his daughter to bring the lands thoroughly into his realm. How many wives he had is difficult to estimate, but it would be around a dozen, with several other companions of a more questionable status also found in his retinue.

In 1197, Rhys, having ordered his sons to drag Peter De Leia, Bishop of St. Davids, out of bed and march him half clothed through the woods at night to Dine Fwr as a punishment for some insolence shown him, and refusing any apology or satisfaction to the Bishop, is excommunicated. That same year Rhys died of the plague whilst still under the ban of excommunication; but, through the entreaty of some of his sons who suffered penance for him this was removed, and his decomposed body removed from its first grave, scourged, and then he was reburied in St. David's Cathedral.

CHAPTER THREE

HISTORY OF PENNSYLVANIA

The area now known as Pennsylvania had long been the home of many indian nations, who called themselves the "Lenni Lenape," or the original people. The common language of these peoples was that of the Algonquin tongue. Those who spoke the Algonquin were the oldest inhabitants of the area, and they are conceded to have been in possession of the land for several hundred years prior to Columbus' arrival in America. The Lenni Lenape" were made up of three tribes or nations, the Unamis, or Turtle tribes; the Unalochtgos, or Turkeys; and the Monseys or Wolf tribes, who were the most war-like and ferocious of the group.

Living in the same area but farther west were the Shawnees, who had been driven north by enemy nations of the southern area of the United States. The Shawnees were restless and ferocious, and soon were removed by the Delewares or possibly the six nations. The indians known as the Delewares were the inhabitants of what we now know as Pennsylvania, Delaware, and Maryland. They seemed the most advanced of all the indian nations of the area. The Six Nations group controlled central and western Pennsylvania, and were made up of the Onondagas, the Cayugas, the Oneidas, the Senacas, and the Mohawks. Later on a sixth nation, the Tuscororas, were added to the confederacy. The Mohawks were the chief warriors, the Onondagas were the civil leaders, and the Senecas were the most numerous and energetic in military combat.

To the north of these peoples, and west in the Ohio valley, lived the hated Iorquois, tall, cunning, and the most savage and ferocious of all the indian nations of the eastern United States. The influences of these indian nations upon subsequent history is strongly felt, and oft-times the English and French vied for their favor and alliance in fighting with each other.

In 1609, Captain Henry Hudson, sailing under the patronage of the Dutch East India Company, touched at the mouth of Delaware Bay, but distrusting the waters, sailed on to Hudson Bay in New York. As a result of Hudson's explorations, the Dutch established New Netherlands in what is now New York and New Jersey. From these settlements colonies were dispatched into the present states of Delaware and east Pennsylvania. Thus it is that Pennsylvania's first permanent settlers from the Old World were the Dutch who created three or four towns and colonies on the bays and rivers of the Delaware area.

By 1635 tragedy and indian hostility had destroyed the better part of the Dutch settlement in Pennsylvania. In 1638, with the assent of the Dutch East India Company, and under the patronage of the Swedish Crown, two boat loads of Swedish emmigrants arrived in the Delaware area from Gottenburg, and named the place Paradise. They landed near what is now Cape Henlopen, and began immediately to settle and cultivate the land, having purchased one half the bay from the indians.

Emmigrants still continued to arrive from Sweden, while the Dutch began anew to create a colony from their headquarters in New Amsterdam, or New York. The Dutch and the Swedes didn't always get along too well, but the abundance of room and soil, and the common fear of the indians, left them little time to fight with each other more than verbally. However, as the Dutch began crowding the Swedes and defying their claims to land purchased from the indians, several skirmishes took place, with the Dutch taking the worst of it enough to pull back their colonists toward New York. Thus it appears that Delaware was first settled by the Dutch, and Pennsylvania by the Swedes. There were, however, many Dutch settlements which found their way into present Pennsylvania.

In 1664 the English and the Dutch were at war, and at that time the English conquered New Netherlands, which they then retained except for a brief period from 1672 to 1674 when it was re-conquered by the Dutch. Thus as a result of a European War the area of the Delaware tribes now comes under English domination. It was another European problem that soon dictated the subsequent English settlement of Pennsylvania; the growth of the Quakers and the intolerance of European governments to their faith.

It isn't possible or practical here to recount the rise of the Quaker faith. Strict and literal in their interpretation of the Bible, these were people who found themselves dissatisfied with the Church of England and sought to reform the practices of the church to what they felt conformed with scripture. It took courage, independance of thought, and great strength of character to become and remain a faithful Quaker. Persecution and ostracism were the results of such a move, and the people who believed fervently enough in what they had espoused were given ample opportunity to be persecuted for the faith. When William Penn became a convert, he realized at once how very much his people needed a home of their own where they could worship and express themselves in peace and harmony.

William Penn's father, Sir William Penn, had been a valiant admiral in the services of Charles the Second. Charles, as a result of this

service, was indebted to the Penn estate for the sum of sixteen thousand pounds. Charles was also possessed of an empty treasury, and the two made a poor working combination for liquidating debts. Thus when William Penn the younger discovered the debt of the crown, he approached Charles about settling the claim by making a grant of land to Penn in the New World. Since Penn was a trustee of the governing board of New Jersey, he was familiar with that area, and asked for the land directly west, between New Jersey and the territory belonging to Lord Baltimore. Charles accepted the proposition at once, and the charter was dated March 4th, 1681. Charles insisted on naming the new province, "Pennsylvania," after the original Admiral Penn.

William Penn had become converted to the Quaker Faith while still a young man of twenty-three years of age. He was born of high station and rank in the English aristocracy, and it was against his father's wishes that he do such a thing. But he was strong of character, and independent of thought, and although he never forsook his place in the British society, Penn was a full and fervant convert. It seems quite apparent that his greatest desire in life was to provide a haven for his fellow believers, where they could worship and live in peace. His knowledge of New Jersey, the debt owed him by the crown, and the tenderness of his own character all resulted in the grant of land now known as Pennsylvania, and the creation of a Quaker colony.

CHAPTER FOUR

THE HARMER FAMILY IN AMERICA

Almost immediately after Penn's announcement that Pennsylvania was to be a haven of religious freedom, where all people of all faiths might come to live and worship, but especially as a settlement for the Quaker people, the Quaker colonists began to depart for and arrive in America. Penn announced that the colony would be governed equitably and justly before all men, and to the best of his ability he remained true to his word.

William Harmer, the 2nd Great Grandfather of Elias Harmer, was one of these Quaker emmigrants to Pennsylvania sometime between 1684 and 1695. He was born in England, and grew up very near the towns of Chairwily and Norfolk. The part of England where William

had been born and raised was very similar to the land that he was now adopting as his own. Born in 1660, he would have been around thirty years of age when he and his wife, Ruth Skeat Harmer, arrived in the new land. William evidently arrived with three brothers, or at least they all came near the same time.

"The Harmer family are descended from Quaker ancestors who came to America from England in the time of William Penn, about the time of his second coming to Pennsylvania. There are said to have been four Harmer brothers, one of whom settled at Winchester, Virginia; one at Harmersville, Salem County, New Jersey, the town taking its name from the family; one at Germantown in Pennsylvania; and one in Cheltenham township, Montgomery Co., Pennsylvania. The last named is said to have received a grant of one thousand acres of land from William Penn, on a portion of which the borough of Jenkintown and vicinity is located."

Genealogical Society Library
(PA M 4c Vol. 2, p. 282.)

This last named Harmer that had settled in Montgomery county was William Harmer, and his wife Ruth.

"There were no mountains in this county. The lands are agreeably diversified by undulating hills and valleys. Few valleys in any country can boast of more picturesque scenery than that of the river Schuylkill. From the S.W. boundary for some distance, it meanders through broad cultivated fields, furnished with substantial and prosperous stone houses and barns, with here and there an elegant county seat: again it sweeps past bold bluffs or rocks, grudging a passage to the railroad, and then past some bright and busy manufacturing town...."

Historical Collections of the State of
Pennsylvania. Day, p. 351

What relationship the family had with William Penn himself is not known. It seems definite that William Harmer received his grant of

land directly from Penn, and the size of the grant would indicate that they were more than just nodding acquaintances. William doubtless found in Penn's philosophy of government and religion something akin to his own feeling for independance of thought and worship. William must have been a capable man for Penn to trust him with such a generous grant in so favorable an area. Doubtlessly a more diligent effort in research in the archives of Montgomery county would reveal a great deal more about William Harmer and his life and times. That is impossible at the moment, and so we must be satisfied with what facts are available.

We have noted that William Harmer was born in England around 1660, and that prior to leaving his home land he had married Ruth Skeat, sometime around 1683. After the couple had arrived in America they were blessed with seven children, all of whom seemed to be given typical Harmer family names. These children were: Jane, Ruth, William, John, Joshua, George, and Elizabeth. Knowing where the family settled gives an insight to their home and personal life. William Harmer would have been a farmer and dairyman, and would have had to produce almost all of the needs of his home and family by himself. Their first home would have been made of rough hewn logs, with the bark still attached and mud and straw used to close up the holes where the logs didn't quite fit. After a few years in their log house, having been able to clear more land and acquire more of the comforts of life, William would have probably constructed a new home directly in front of the original one, using the first log house as the back and utility portions of the new dwelling. Depending on his labor and the rewards thereof, as well as the economic scene generally, William's home would have been either of cleaned and fitted logs or of sawed lumber. The use of bricks for homes was well known by this time, but William and Ruth were still members of an infant colony, with only a few thousand other farmers within a radius of fifty miles. At that time a brick kiln just wouldn't have been practical. It is known that there were several lumber mills in the area, and it is quite possible that William did have enough means to provide his family with a real cut lumber home, some of which still stand today.

The most influencing factor in the life of the William Harmers would be the Quaker religion. As each day dawned the family would kneel in prayer together, work together, and live together in the spirit of the Quaker life. Their neighbors in Montgomery would also be Quakers, and oft times during the week prayer meetings, ladies meetings, a quilting bee, and other activities would be held in the various homes. Bible discussion and classes in religion were always popular, and the local branch of the Quaker church would meet in several homes for the week day meetings, and use the church for the Sunday meeting. The Quaker way of life would encourage simplicity of dress, but not a lack of industry in providing clothing and shelter. Sunday would be a very special day, with only the most necessary of tasks being performed. Together the family would journey to church, and after the simple service the wives would separate into one group to discuss the latest news and gossip, the children would play what games the grown ups would let them get away with, and the men and older boys would be off to consider the week's events and the liklihood of indian attack and a good crop. Often the family would put a big dinner in the wagon, if they rode to church, or carry it if they walked, and remain there all day with their friends and neighbors who were not often seen during the rest of the week. Another service would be held in the late afternoon, a service made unique by the absense of music and song, and then the various families would return to their homes and farms and another week's labor.

The second most influencing factor in the life of William Harmer and his family would be the need for economic survival in the frontier settlement. The land was covered with much forest, and there would be great work and labor to clearing it for plowing and harvesting. In the winter time a little more of the forest would be taken back, a few more stumps pulled out, another acre or two of soil made ready for the seed. The farm would have been located on a river or stream, and from this came water for power and transportation, as well as protection from the indian menace. Their home would have one big central fireplace large enough to keep both rooms warm and cheery.

To the side of the large living room and kitchen would be the bedrooms, two at first, one for the parents and one for the children, with more being added as the children grew older. When the newer house was built the old living room would be a master bedroom or a kitchen, and the family would have a home more closely akin to the one they left in England, probably larger and more livable, although less ornately furnished.

Horse and Oxen would provide William with his source of power, and a good cow or two would be kept for milk and butter. Later on dairying would be more profitable as the near-by settlements of farmers grew into villages and towns and a market appeared for his crops and produce. William and Ruth would teach their children as best they could, but it would not be until the next generation before real book-learning of any type in a real school house would be possible. The land belonging to William comprised a thousand acres, but it would have one end on the river or stream where the farm house would be located, and it would be several years before any real interest would be taken in the land at the other end of the rectangle. Other farmers would be close enough to help in raising a barn and harvesting crops, thus they were not really isolated, but very very self-dependant.

William's wife, Ruth, would spin and weave wool into fibre and a type of rough thread, finally making a tough and durable type of cloth from which would come everything from breeches to skirts. Her older daughters would help with the house-hold tasks of making butter, soap, candles and cloth. Her sons would be with their father in the fields if it was summer, and during the winter would spend part of the day in what learning could be given them, and part in clearing land. If they had trapped enough fur bearing animals the family would soon have the luxury of a beautiful rug for the home, and perhaps comforters for the beds. William's chief weapon would be a flint-lock musket, one that was some five and a half feet in length from stock to barrel tip. With this he would fell a deer or other game for the family meat supply. Thus they were provided by industry and nature with the needs and wants of life. As time passed and more and more goods were to

be manufactured in near-by towns, life took on a station and comfort that was equal to or probably higher than those of a similar situation would know back in England. Their arrival had given them economic prosperity, religious freedom, and had provided them with a life full of joys and rewards that would have been impossible before. They had paid a price for this in losing the association of family and their friends, and the relative convenience of life in an established civilized land. They paid their price, and today their descendants still reap the harvest of their courage and labors.

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The third greatest concern to William and Ruth Harmer in 1700 was the fear of the indians and an uprising. Living in Montgomery county brought them close to the marauding raids of the Wolf and the Shawnees, as well as in line for any attack by the Iroquois from the north. The Quakers were pacifists, and refused to take up arms against any man. As such their only defense against the indians would be strong forts and a good warning system. The settlers soon learned to communicate to each other if the indians were coming, and early in the history of Montgomery county there were at least two good forts established. The people tried to be friendly to the redskin, and usually were honest in their dealings with the indians. It took little to change the savage's loyalty, however, and thus it was not without some fear that a family lived on the frontier even in the friendliest of seasons. In time of war it was terror at every turn, and it would be impossible to record the strain and fear, the heart-ache and concern for children and loved ones that existed at this time. The indians oft times swept in and destroyed a whole settlement, but soon the houses were built again and the families returning once more to till the ground. The Harmer family was continually spared this fate, and thus they were able to live on in peace and prosperity.

On the 26th day of November, 1731, William Harmer passed away at the age of seventy-one years. His beloved wife Ruth had departed some years before, but not without seeing the reward of their long years of struggle and sacrifice to make a home in a new land. Their courage and bravery have brought the unmeasureable blessing of life

in the most prosperous and blessed land upon earth to each of their descendants, and to many of them, the added blessing of the gospel of Jesus Christ as it has been restored. It would be difficult to measure the debt of gratitude that those thousands of children and grandchildren owe to this courageous couple. There is no memory of the trials and heartaches, no record of the many dark and discouraging days, no way to re-live the fear and dread of indian attack and the massacre of children and loved ones. These things are past and now easily forgotten, and the blessings we have are taken for granted. And yet, it would seem that by the very nature of their lives they of whom we now learn would not desire that honor or praise be heaped upon them, that they be eulogized in a manner that would only embarrass them if they were present. Instead their wish might be that those who still possess their name and heritage continue on in life with the same desire to give their lives for the blessing of others who follow, to leave this earth and their family name better than they found it. Such a challenge is not unreal nor without its merit, and well might those who today live in the benefit of that pioneer heritage strive to do as they have done with what opportunities and advantages the Lord has given us today.

JOSHUA HARMER 1704 - 1760

We take the opportunity now to learn of Joshua Harmer, son of the William and Ruth Harmer just discussed as the original Harmer settlers in America. We are left little specific information about Joshua's life except some excerpts from the minutes of a few Quaker meetings, and the will which he, Joshua, made out just prior to his death in the year 1760.

On the 29th of May, 1729, Joshua married Jane Jones. Joshua was now twenty-five years of age, and had lived with his father in Montgomery county for the majority of his life. When Joshua decided to get married and establish himself as an independant farmer, the young couple chose to settle down in Springfield, Delaware county, Pennsylvania, just south and east of where William and Ruth had made their homes in Montgomery county. Pennsylvania by this time had begun to attract more and more emigrant families from Europe, and now not only the Quakers came in great numbers, but many others as well who sought relief from oppression or merely the opportunity for a new life away from the old ties and bondage. Joshua continued in his father's career of farming and dairying, and by the time his life had reached the mid-century mark he had acquired a sizeable number of this world's goods. In fact, his last will and testament is obviously drawn up by a professional lawyer, which would indicate that he had not only the possessions to merit the trouble involved to have a will executed, but the means to pay for the service.

The home of Joshua and his wife Jane is described for us thus:

"Springfield, Pennsylvania, is a township about five miles north of Chester, and half a mile south of what was once Giggon's tavern, on the Chadsford road. Springfield came into existance as a meeting place for the Quakers in that area, and there was never more than twenty or thirty homes in the town. It was, however, the largest concentration of folk in the county, or nearly so, and so it assumed an importance not otherwise given to a town so small. None of Deleware county was heavily populated, although the farms were productive and the people were very generally quite prosperous."

Joshua and Jane had three sons and three daughters, all of whom were living at the time of his death. Jane too was still alive, and she remained upon the family estate until her death some few years after that of Joshua. It must be remembered that in all things this family did the Quaker religion was a most dominating influence. Thus they would spurn the acquisition of comforts that might be considered in any way as worldly or in pursuit of evil and lascivious desires. An evil or lascivious desire was anything that was above drudgery or misery in acceptance, and so the purity of the lives of these Quaker people was assured. Elias, the oldest son of Joshua, was evidently of a more independant nature as far as the church was concerned. He was disowned twice by the Quakers, once in Springfield, and again later on in another state. The minutes of the Quaker meeting of the Elders where it was decided to disown Elias read as follows:

"Joseph Hawkins, Elias Harmer and Thomas Griggs having absconded and gone from these parts in a disreputable manner, it is thought proper that they be disowned accordingly until it appears by their return and behavior that they deserve the notice of the friends again.

The reason for his being disowned was not given, but the practice was not uncommon, and often the most innocent offense could incur the wrath of the congregation. In all probability the fact that the three men chose to leave without asking the permission of the Elders of the church would be enough to cause their disfellowship. It appears that Elias may have married outside of the Quaker faith, and this was the cause of his later disfellowship. At any rate, it may be noted that his ancestral qualities of independance of thought and action seem to have expressed themselves strongly in his attitude and behavior toward the church and his family. His father found it necessary to loan him a sizeable sum of money during the early part of his married life, and evidently Elias forgot to pay it back. Hence the mention in the will that said sum is to be deducted from Elias' inheritance from Joshua's estate.

Joshua and Jane would have lived in a home made of cut lumber, but not of brick. It is still too early and too remote an area for a brick

kiln sufficient to aid them in building a home. But for the first generation in the new land they have already surpassed in land and possessions what their English cousins back home have acquired, or what they would have acquired had they remained in the old country, or if their parents had remained there. When we remember that Joshua was only one of seven children in the original Harmer family, then it need not be re-emphasized that their life and heritage here in America was a far greater blessing than even they appreciated. The home of Joshua and Jane seems to have been well furnished for the day and age and the religious conviction against "trappings." even to the extent of being one of the finer homes in the area. Evidently Joshua has acquired the family bed from his parents, which would show that he held somewhat of a favored position in their eyes. This bed is specifically mentioned in his will in order that his wife may keep it as was the traditional custom of the time. By the time Joshua passes away in 1760, there will be a third generation of Harmers growing up in America, and the probability is that their numbers exceed one hundred and fifty people. These families live generally in eastern Pennsylvania, with a few more found in New Jersey and Delaware. From now on it becomes more difficult to keep track of them and their various contributions to the American heritage. One thing is for sure, however, that being among the original settlers and remaining firm and steadfast to the ideals and desires which brought them to the new world, theirs was a contribution of strength, industry, and loyalty that can call forth the deepest feelings of pride in the hearts of their many descendants today.

THE WILL OF JOSHUA HARMER...1759

To my beloved wife, Jane Harmer, our best bed, dishes etc. to be made use of during her life; her choice of one of ye rooms in ye house we now live in with full egress and regress...together with ye sum of eight pounds..per annum to be paid her quarterly if need be out of ye income of my estate for her natural life. And I give ye aforesaid lovechest of drawers to my youngest daughter Leah after my wife's decease...and bequeath to my eldest son Elias Harmer my best walk-

ing cane and gun...the which is in full to him my said eldest sone Elias Harmer or to his heirs or his or their part or portion of my estate, having heretofore done considerable for him considering ye circumstances of my estate; and whereas he my said eldest son is now justly indebted to me in ye sum of thirty pounds currency (upon penal bill) and my executrix and trustee shall give up ye said bill and they shall also give him my son Elias his deed of conveyance of his land and premises with full possession of ye same and of ye premises thereby conveyed...I bequeath my plantation and all ye remaining land in in Springfield aforesaid containing one hundred and two acres of land and improvement thereon unto my two sons...Joseph Harmer and Benjamin Harmer to be equally divided...by a northwest and southwest line from and immediately after my wife and their mother's decease and not before. My son Benjamin to have ye house wherein I now live and that part of ye land adjoining and contiguous thereto, and my son Joseph to have the other tenements and ye lands adjoining ye same; But if my said two sons be not of ye age of twenty-one years at ye time of my wife's and their mother's decease...then they or either of them not of ye age aforesaid is not to enjoy ye said land and premises until of full age as aforesaid and that each of my said two sons Joseph and Benjamin shall pay...to my executrix and trustee ten pounds..in one year after they...hold..the land and premises bequeathed to them. I bequeath to my three daughters..Oner, Keziah and Leah..ye sum of forty pounds...to be paid them immediately after my wife and their mother's decease; if my youngest daughter is then of full eighteen years of age...but if not then to have it as such after she is of ye age ...I bequeath all ye remaining part of my estate to be equally divided between my said children aforenamed, share and share alike. Lastly I appoint my beloved daughter Oner Harmer aforesaid to be sole executrix...and I appoint..my..friend Joseph Morris of Abington trustee of my estate and assistant to my said Executrix...and I will also that my said Executrix and trustee be guradians to of my minor children whilst in their minority, and if occasion should be to put any of them out to learn a trade or otherwise that they may be put to good places

amongst friends. . . My will is further that if either or any of my younger children should happen to depart this life in their or either of their minority without lawful issue and unmarried that in such case ye said decendent or decendent's share hereby given and bequeathed to him, her or them shall devolve to..all my surviving children, share and share alike. . .

I witness whereof I have hereunto set my hand and seal this eleventh day of ye fourth month called April in ye year of our Lord one thousand seven hundred and fifty nine, 1759;

JOSHUA HARMER

JOSIAH HARMER 1753 -1813

The last of the Pennsylvania Harmers to be considered before we turn to our family heir, Elias Harmer, is Josiah Harmer, born in 1753. The relationship of Josiah to the Joshua Harmer above mentioned is not certain, but he seems to have been a grand nephew. Only a brief account of Josiah Harmer is possible here, but it would be well to know that a member of the family played a very active part in the battle for freedom and independance from England, and in defending the country from the indian uprisings after the war.

Josiah Harmer was an officer in the Revolutionary army, and from approximately 1787 to 1791 carried the rank of full general and was commander of the army of the west for the United States. That he had departed from the Quaker faith of his fathers is evident from his membership in the professional army. By the time the war of independance began his forefathers had been living in America for a century, and there was none who could claim more fervantly that his home and heritage were in this land, and that loyalty to the mother country was needless. Since Josiah was born in Pennsylvania he probably saw most of his service duty under General Washington, although he may have been in charge of a detachment of regulars that guarded Philadelphia. He held during the war the ranks of Captain and Major, and soon after the war had ended received the rank of colonel.

With the war over, the biggest military task facing the new nation

was the subjection of the indians that menaced the western borders. Teams of negotiators were sent out to purchase the lands from the indians, but often these treaties were broken or refused, and it soon became apparent that a strong military force would be needed to keep the peace. In the month of August, 1784, the first American regiment to be sent to the Ohio valley was commanded by Colonel Josiah Harmer, and consisted of four companies of men destined for Fort M'Intosh, some thirty miles below Pittsburgh on the Ohio river. Colonel Harmer had the respect of his men, and evidently kept it and maintained good discipline by ordering those who deserted or disobeyed orders to be flogged. One experience with Colonel Josiah Harmer has been recorded for us by one of his troops, John Robert Shaw, in the book, Pen Pictures of Western Pennsylvania.

The background of this event was the movement of the detachment of men toward their destination, Fort Mc'Intosh. Private Shaw, with seven others, was in company with Colonel Harmer in the lead boat, which had left the rest of the detachment behind, and was making this part of the journey alone. The boat contained provisions, and most important, some light cannon and powder.

"..... We sailed about two o'clock, and took the liberty of speaking to the steersman several times, and warned them of the danger we were in of striking against the rocks, at the same time intreating them to steer for the Virginia shore, or every man would be lost; but the best word I could get from Colonel Harmer was 'silence! you d...d rascal, or I will have you flogged for an example to the rest.' "In a few minutes, however, the boat struck, and Mr. Shickhen and myself jumped into the water, and bore the stern up the river, and I ordered two men to hold her in that position to prevent the boat from being upset.

"Which of you will leap out and swim ashore, and run down to Fort McIntosh and bring us another boat?" asked Colonel Harmer. The distance to the fort was above ten miles, the river full of ice, and the banks covered with deep snow. Notwithstanding the hazardous enterprise, I pulled off my coat, tied a handkerchief on my head, and taking a setting pole in my hand, I jumped into the river, taking the advantage of the current till the water reached my breast, I swam about five

or six hundred yards, before I struck the other bank--Tom Shickhen followed my example, and landed safely. We then held a conference, and judging that there was a house about four miles up the river, we concluded to make for it, which we accordingly did, and to our great joy we found a canoe, and by the assistance of the owner we hauled her into the river, for she lay about forty yards from the shore.

We then proceeded down the river in a cold and shivering condition: our clothes were frozen stiff on our backs; but we were not gone more than two hours until we returned with the canoe. Having arrived at the boat we refreshed ourselves with some ardent spirits and then commenced unloading the boat; and from this time, Colonel Harmer, from the most embittered enemy, became the most singular friend to me in every instance."

While it does not appear from this that the good Colonel was overburdened with a patient and understanding heart, he does seem to be cognizant of courage and willing to reward bravery and sacrifice with more than medals; his friendship and help at all times. Later on this same Robert Shaw suffered severely from frost-bite, to the degree that he was bed-ridden for several months. Of this experience he recorded: "...the next door apartment occupied by Colonel Harmer and his lady....The kindness of Mrs. Harmer still remains fresh in my memory, and shall never be forgotten. She sent me every day the best of viands, and the choicest liquors her table could afford; and every thing suitable to a person in my weak and helpless condition. Indeed had I been a commissioned officer I could not have expected better treatment..."

Colonel Harmer remained in western Pennsylvania, eventually becoming a full General and commander of the army of the west, which position he held until his re-assignment in 1791. His life as an individual can only be measured by his life as a soldier, but in that regard his record seems to be clear of any uncomplimentary comment. How much his love of the military was a devotion to the principles of freedom and democracy, and the birth of a new nation, we do not know. We need not apologize for him, but indeed can be proud and grateful that one of our ancestral relations gave of himself and his life to secure the freedom and liberty of this nation, and to give us a land in which the gospel of Christ might be restored.

CHAPTER FIVE

SOME GENEALOGICAL CHARTS

On the pages that follow will be found some charts that try to show some of the various families that have descended from Elias Harmer and his wife, Charlotte R. Cloward. These charts have been made as accurately as possible from the information available in the Harmer Family Genealogical Records. If there are mistakes in dates, or if someone has been left out, it is a reflection upon the original records and would suggest that they might be re-examined by all concerned.

The charts as presented here attempt to include the great-grandchildren of Elias Harmer. It was not felt practical, nor even would it be possible with the information available, to try to include those descendants who came beyond that point.

ELIAS HARMER & CHARLOTTE R. CLOWARD
1811-1876 1818-1870

Albert Wilson Harmer 1846-1916	Joseph Elias Harmer 1849-1936	Eliza Jane Harmer 1842-1942
Elizabeth Ann Giles 1850-1916	Julia Viola Avery 1855-1935	Charles Alma Berry 1844-1930
1. Charlottee Mariah 1870-1916	1. Joseph William 1872-1943	1. Charlotte Elnora 1872-
2. Albert William 1872-1942	2. Lydia Viola 1874-1952	2. Charles Eugene 1875-
3. Elnora Elizabeth 1874-1928	3. Frank Thomas 1876-1937	3. Rosetta Lorene 1879-
4. Elias Giles 1875	4. Seemore Albert 1879-1879	4. Edith Loretta 1882-
5. Melvin G. 1877-1956	5. Zella 1881-	5. Eva Eliza 1886-
6. Vernon 1879-1922	6. Mark Daniel 1883-1909	6. Hepsibah Orlilda 1890-
7. Jessee 1881-1899	7. Marshal E. 1885-1885	
8. Clara Ann 1883-1947	8. Emelous Deemous 1889-1890	
9. Ethel 1885-1946		
10. Floss 1888-		
11. Ernest 1890-		
12. Annie 1892-		

ELIAS HARMER & CHARLOTTE R. CLOWARD
1811-1876 1818-1870

Loren Hannibal Harmer
1854-1926

William Harmer
1856-1858

Loren Hannibal Harmer
1854-1926

Ellen Amelia Tew
1856-1932

Loren Hannibal Harmer
1854-1926

Ida Alice Williams
1859-1931

Loren Hannibal Harmer
1854-1926

Mary Ellen Anderson
1874-1959

1. Loren Elias
1877-1942

2. Angus Leo
1879-1956

3. Ernest Delbert
1881-1942

4. Bertha Irene
1884-

5. Elva
1887-1891

6. Roy
1890-

7. Florence
1892-

8. Edna
1897-

1. Harriet
1882-1889

2. Charles Williams
1884-1889

3. George Arthur
1886-

4. Pearl
1888-

5. Isabel
1891-

6. Lida
1894-

7. Earl Williams
1898-

8. Sara
1902-

1. Geneva
1898-

2. Hazel
1903-

3. Virginia
1910-

4. Armond
1914-

5. Yvonne
1916-

ALBERT WILSON HARMER 1846 - 1916

ELIZABETH ANN GILES 1850 - 1916

Charlotte Mariah Harmer
1870 - 1916

Isaac Arnold C. Randle
1852 - 1934

1. Arnold Calloway
1895-
2. Lois
1898-
3. Jessee
1900-
4. Lawrence Albert
1902-

Elnora Elizabeth Harmer
1874 - 1928

1. Lacelle Harmer
1899 - 1917

Elias Giles Harmer
1875 -

Addie Erdman
1882-

1. Blanche
1900-

Albert William Harmer
1872 - 1943

Eleanor Elizabeth Reynolds
1878 - 1920

1. William Reynolds
1904-
2. Wallace Giles
1905-
3. Clifford Elias
1907-
4. Ida
1909-
5. Elizabeth
1912-
6. Harold George
1914-
7. Glen
1916-

Albert William Harmer
1872 - 1943

Ester Burton
1895 -

1. Burton Albert
1923-
2. Nadine
1925-
3. Lee Wilson
1928-

ALBERT WILSON HARMER 1846 - 1916

ELIZABETH ANN GILES 1850 - 1916

Vernon Harmer

1879-1922

Henrietta Robertson

1885-

Clara Ann Harmer,

1883 - 1947

Clarence C. Gale

1886 - 1918

Floss Harmer

1888-

Lee Raymond Taylor

1884-

1. Crede Robertson

1908-1948

2. Georgia Henrietta

1911-

3. Dorothy

1914-

4. Clara

1916-

5. Margaret

1918-

6. Vernon A.

1920-

1. Helen Gale

1909 -

Ernest Harmer

1890 -

Stella Laura Beck

1897-

Annie Harmer

1892-

Orval Cornthwaite

1888-

1. Naomi

1917 -

2. Orval LaCell

1918 -

3. Joyce

1931-

JOSEPH ELIAS HARMER 1849 - 1936

JULIA VIOLA AVERY 1855 - 1935

Joseph Williams Harmer 1872-1943	Lydia Viola Harmer 1874-1952	Frank Thomas Harmer 1876-1937
Lydia Amelia Scovil 1876-	Ernest Sumsion 1870-	Nancy Evelyn Rich 1882-

- | | | |
|-----------------------------|--------------------------|---------------------------------|
| 1. Mabel
1893 - | 1. Ernest Elvin
1895- | 1. Bernard Clifton
1905-1905 |
| 2. Rebecca Allen
1896- | 2. Rea Sumsion
1897- | 2. Barnes Elmo
1907- |
| 3. Julia Bernice
1898- | 3. Reva Sumsion
1897- | 3. Alice Gladys
1908-1909 |
| 4. Joseph H.
1900- | 4. Edith
1898- | 4. Zella Viola
1910- |
| 5. Orris Myrle
1901- | 5. Ray Harmer
1900- | 5. Frank William
1912- |
| 6. Ida Marie
1903- | | 6. Rich LeRoy
1913- |
| 7. Beatrice Sarett
1905- | | 7. Osie Lucile
1917- |
| | | 8. Nancy Evelyn
1921- |

Zella Harmer
1881-

William Thomas Wignall
1876-1929

1. Mark Elias
1900-1929
2. Julia Leone
1902-
3. Blanche
1905-

Mark Daniel Harmer
1883-1909

Eva Rachael Finley
1884-

1. Floyd Finley
1904-
2. Howard
1905-
3. Mark Almon
1909-

ELIZA JANE HARMER 1852 - 1942

CHARLES ALMA BERRY 1844 - 1930

Charlotte Elnora Berry
1872 -
Aaron William Roylance

Charles Eugene Berry
1875 -
Berdine Hillhouse

1. Kenneth

2. Ireta

3. Freida

4. Lucretia

Rosetta Lorene Berry
1879-
J. Will Craghead

Edith Lorett Berry
1882 -
John Taylor Reynolds

Hepsibah Orlilda Berry
1890 -
Dallas S. Burch
1886 -

1. Albert Dale Burch
1928

LOREN HANNIBAL HARMER 1854 - 1926

ELLEN AMELIA TEW 1856 - 1932

Loren Elias Harmer 1877-1942	Angus Leo Harmer 1879-1956	Ernest Delbert Harmer 1881-1942
Sylvia E. Houtz 1877-1920	Jonina S. Gudmundson 1880-	Jennie Wing 1887-
1. Willis E. 1898-	1. Lawrence 1898-1898	1. Myrll 1905-
2. Algia Elace 1900-	2. Elmer Leo 1899-1913	2. Wayne 1907-
3. Glen W. 1905-	3. Elva 1902-	3. Myron 1909-
4. Lewis Jessee 1910-	4. Arthur 1904-	4. Mildred 1912-
5. Cora 1915-	5. Helen 1906-	
6. Dora 1915-	6. Ralph 1908-	Ernest Delbert Harmer 1881-1942
	7. Thelma 1910-1921	Cassada Fullmer 1890-
	8. Eva 1912-	1. Lee Dell 1928-
	9. Harold 1915-	
	10. Lucille 1917-1953	
	11. Erma 1920-	
	12. Blaine Angus 1922-	

LOREN HANNIBAL HARMER 1854 - 1926

ELLEN AMELIA TEW 1856 - 1932

Bertha Irene Harmer

1884-

Claude Francis Weight

1879-

1. Lewis Francis

1908-

2. Reed LeRoy

1909-

3. Bert Howard

1911-

4. Virginia

1913-

5. Vera

1918-

6. Blanche

1920-

7. Myrle

1923-

Florence Harmer

1892-

James Ernest Frandsen

1888-

1. Helen

1914-

2. Richard Ernest

1916-

3. Howard

1917-

4. Lois

1920-

5. Dorothea Fern

1923-

Roy Harmer

1890-

Winnifred Edith Daw

1897-

1. Winnie Marjorie

1918-

2. Dorothy Ral

1919-

3. Mary Leola

1921-

4. Howard Roy

1931

Edna Harmer

1897-

John Wesley Robertson

1891-

1. John Wesley

1920-

2. Bert Melbourne

1921-

3. Beth

1927-1927

4. Elaine

1929-

5. Donald Ray

1932-

6. Marilyn

1938-

LOREN HANNIBAL HARMER 1854 - 1926

IDA ALICE WILLIAMS 1859 - 1931

George Arthur Harmer
1886- 1965
Alicia Pennington
1882-1958

Pearl Harmer
1888-
Hugh Holdaway
1886-

Isabel Harmer
1891-
John Robert
1883-1955

- 1. Birchall Williams
1906-1957
- 2. Louise
1909-
- 3. Naomi
1912-
- 4. Olive
1924-

- 1. Elvin
1910-1910
- 2. Inez
1911-
- 3. Hugh Von Loy
1913-
- 4. Lorin DeMar
1915-
- 5. Ida Artell
1917-
- 6. Laura Elaine
1918-
- 7. George Harmer
1921-
- 8. David Harmer
1926-
- 9. Richard Edson
1928-

- 1. Reed Harmer
1914-
 - 2. Ruth
1917-
 - 3. Ida
1920-
 - 4. Robert Harmer
1922-
 - 5. Bertie Del
1927-
 - 6. Maralyn
1930-
-
- Earl Williams Harmer
1898-
 - Mabel Virginia Spande
1894-
-
- 1. Marian
1923-
 - 2. Earl Williams jr.
1926-
 - 3. Patricia
1929-
 - 4. John Loren
1934-
 - 5. Alan Spande
1935-

Lida Harmer
1894-
John Haggarty
1883-

LOREN HANNIBAL HARMER 1854 - 1926

MARY ELLEN ANDERSON 1874 - 1959

Geneva Harmer
1898-
Deal Mendenhall
1898-

Hazel Harmer
1903-
Jay C. Olsen

Virginia Harmer
1910-
Samuel Clark
1908-

1. Shirley
1920-
2. Kay
1923-
3. Baby
1928-

1. Jay
1924-
2. Patty Joe
1928-

1. Dean Clark
1927-

CHAPTER SIX

ELIAS HARMER 1811 - 1876



Pictured above is Elias Harmer, and his wife, Charlotte R. Cloward. In all genealogical work done by the family in the latter-day temples, Elias Harmer is listed as the patriarchal heir of the family. Through his acceptance of the gospel, and his courage in remaining devoted to the ideals he had taken into his life, he has earned the love and devotion of all his descendants who live today.

Chester County, Pennsylvania, had no large towns in it at the beginning of the nineteenth century, but it was studded over with pleasant little rural hamlets, and over the progress of the years these have grown up as larger towns and crossings of great roads and railroads. Chester county was already rich in history as the location of many Revolutionary War activities, including the near tragic battle of the Brandywine, where Washington was forced to retreat from the English General Cornwallis. The county seat at this time was Westchester, in the northeastern part of the county. In 1811, the year of the birth of Elias Harmer, this little village had a mere 480 inhabitants. It is assumed that Elias Harmer was born near Westchester, but this has not been proven absolutely. It is here that the record of his birth and parentage exists. Chester county was too close to Philadelphia for any great gathering of people to take place, as all the business and manufacturing interests would remain there. Thus it was that Chester Co. was primarily a rural in interest, and would remain so for some time to come. The county was primarily Quaker in faith, and either the "Friends" meeting house, or a road tavern, was the way to find a central point from which to give directions.

On November 25, 1811, Elias Harmer was born to Joseph and Sara Heaton Harmer. Almost no information is available about his earlier years, not even the exact location of his home. Due to the conditions of Chester county we know that his parents were farmers and dairy people, and that Elias grew up with the typical frontier heritage. The county contained at this time two respected seminaries for instructing the young people of the area, but unless his parents had more money than is likely he would have been able to attend one of these schools for his educational betterment. Probably he went to school in one of the local Friends meeting houses, if he went at all, and then the term of schooling would last while he was not needed on the farm because of the winter time.

Elias evidently began to follow the practice of hiring out to near-by farmers to work, for he would have had no other reason to find himself some thirty miles south of his home in New Castle, Delaware,

where he meets the girl that he married, Maria McMennemy. Elias and Maria probably returned to his own home area to make their home, since it was the frontier custom for the men in the family to remain close together in their farming endeavors so that they might help one another. The date of their marriage is not certain, but can be approximated at around 1836. Maria was some five years older than her husband, which would have been a factor against their getting married before he was near twenty-four or twenty-five. Their first son, Edwin, was born in February of 1839. The second son, James, was born in December of 1840.

No one knows for sure just how Elias and Maria heard the gospel, but it was sometime in the winter of 1841-1842. It may be that a traveling pair of missionaries, or a missionary alone, asked to receive food and lodging for the night. While there in the Harmer home they could have explained to their host the tenants of the new faith, shown a copy of the Book of Mormon, and given the story of the restoration of the gospel. It was not the habit of the Quakers to encourage or even allow their members to listen to preachers from other faiths, but it may well have been that Elias and Maria were of sufficient independance of mind and thought not to heed the ban. Also, they may have been attracted to a public meeting being held by a pair of traveling missionaries in a local building, such as a barn or road-house. Or, they may even have been given their introduction to the gospel by some friends or neighbors who had themselves embraced the new faith, such as Brother Wm. Mendenhall with whom they subsequently journeyed to Nauvoo, and with whom Elias formed a close friendship for the remainder of his life.

However the gospel came to be presented to them, it could not have been much before the spring of 1842, for it was not easy for convert families to remain away from the rest of the saints, and the call had gone out from the prophet to gather unto Nauvoo. The fact that they had been Quakers would not have made it any easier to remain in their home, for both family and friends would have found it necessary to reject them as outcasts. If family ties and feelings of tolerance were strong enough, their departure for Nauvoo need not have been made unnecessarily unpleasant. Helping hands would see to it that their

provisions were secured, and that the comforts of home, farm and equipment that they left behind were purchased for an honest price. If there was not such feeling of love and tolerance, however, then the home and farm and such possessions as were left behind were either sold at a great loss, or not at all. There would be no one to wave good-bye, and no one to wish them well on the long hard journey. We can only hope that it was the more pleasant situation that prevailed.

It must have been somewhat of a moving sight to see this couple as they left the land that they had won from the virgin forest, and the home they had built and made warm and comfortable through years of living and working, and the family and friends and way of life that they had learned to love and cherish, all for a new faith which they soon came to realize would dominate and permeate every move they made. What must have gone through their minds that day in May, 1842, as they took a final look at what they had known as home, and then started in their wagon on the long journey to Nauvoo. We have no way of telling what the regrets were, but we do know what they hoped, for it was part of the gospel they had embraced. They were to journey to the "city beautiful, Nauvoo," where they would join with the other saints in founding God's kingdom here on earth. There they would find no persecution, no unhappiness, no hated enemies, but only fellow-believers in the most vital message since the resurrection of Christ. There they would find the spirit of fellowship, the willingness to share, and the knowledge that no one would want, for all would work together for the common good. Yes, this too was part of the new gospel as well as the knowledge that they had literally been created in the image of their Father in Heaven, and that the Book of Mormon was the word of God as well as the Bible.

It was the normal practice for saints coming to Nauvoo to wait until there were several families in their area who wanted to go also, and then to make the journey together. This spirit of cooperation and helpfulness early became a part of the attitude and experience of the pioneer saints, and oft times if they had not known how to pull together they would not have made it through the struggles they faced. To get from Chester, Pennsylvania, to Nauvoo, Illinois, would have nec-

essitated going by wagon to the Ohio Valley, then following the Ohio River, either by boat or still by wagon, down to where the Ohio will meet the Mississippi, and then journeying up the river to the city of Nauvoo. On this journey we know that Elias and Maria were accompanied by Wm. Mendenhall, and we may safely assume that there were others on the journey. They arrived in Nauvoo on the 30th day of May, 1842, and as was the custom then for the incoming saints, they were assigned the homes of some established family to live with until they could make arrangement for their own care.

In the History of the Church, by Joseph Smith, part 1 volume 5, there is recorded on page 21 the following account, under the date of Friday June 3, 1842.

"In the forenoon I rode out in the city, and sold to Brother Harmer lot 1 in block 123. . . ."

Thus we see that Elias purchased from Joseph Smith, acting probably as the representative of the City of Nauvoo, which owned the land, a lot of ground upon which to build his home. The homes of Nauvoo at that time are described as usually being frame, made of milled lumber and painted to look clean and inviting. The saints were proud of their city, and it may be assumed that the home of Elias and Maria Harmer added to that beauty. Some of the homes were brick, but they were the more expensive in kind and usually belonged to the established and prominent men of the community. Many of those brick homes still stand today, as do a few of the frame houses. However, with not only a wife and two small sons to provide for, but also with the approaching threat of winter, the need to make a living and provide food for the family probably kept Elias from doing much more than providing a home that would be suitable and pleasant, but hardly what one would call luxurious.

Somewhere in his background, maybe while living in Delaware and courting his wife, Elias had learned the trade of the wheel-wright, and now in Nauvoo he decided that he could turn to this with more profit than trying to farm. So for the next ten years, Elias Harmer did not follow a plow but worked with the anvil and shop hammer to make his living and his contribution to the community. Elias developed some-

what of a personal relationship with the prophet, though six years his junior in age, and soon advanced in the priesthood and in his knowledge of the gospel.

Elias did not have long to rest on his laurels, or even to get used to his new home. In the Journal History of the Church, Monday, April 10, 1843, it is recorded that on Sunday, April 9, 1843, Elias Harmer was called to go to Chenango City, New York, to labor there as a missionary for an indefinite period. These missions fulfilled in this part of the Church's history often took the form of brethren being sent to a specific place to give the message of the restoration, organize and teach the converts, and prepare them if possible to come back to the city of Nauvoo. When the missionary felt that his work was done he simply returned to his home and took up his labors once again. We do not know how long Elias remained in New York, or what success or experiences he enjoyed. Doubtless a journal of his mission would provide us with many hours of wonderful and faith promoting reading. Probably his mission lasted during the summer, since he had no farm to speak of he would be able to be free during the harvest season, and he would return in the fall. None of the other brethren mentioned on that day were to accompany him, but it may well be that he had been called to be the companion to some elder who had already been set apart to labor there. At any rate, his mission fulfilled, he returned to Nauvoo in the fall of 1843 to find the church experiencing increasing difficulty with the gentiles of Illinois, who were bent upon destroying the church if at all possible.

The year 1844 was probably one that Elias Harmer did not soon forget. The year started with the problem still facing him of putting his family on a secure financial footing. Although they lacked none of the necessities of life, his mission, and the lateness of their arrival in Nauvoo all tended to make it difficult to really get ahead. His talents and artsmanship probably found use in the building of the Nauvoo Temple, and thus continually putting service to the Lord above self, he would find it difficult to really accumulate too much of this world's goods. However, this is not the reasons that he would well remember the year of 1844. In the month of December, 1843, Maria Harmer passed away during child-birth, the child being still born. Doubtless the shock of

such an experience was extremely hard on Elias, who now had two infant sons, barely three and four years old, and no mother to help care for them. In the spring of the year the persecutions against the saints increased in their intensity, often resulting in the prophet and others having to leave Nauvoo to find safety elsewhere. One can only imagine the thoughts that must have gone through the mind of this pioneer convert. Having left his childhood home to embrace the new faith, having sacrificed everything to join the saints in a city where he could expect peace and security, having left his wife and family to go into an eastern state to present the gospel, having literally laid his all upon the altar for the kingdom of heaven, he now finds his life and his dreams falling down around him in shattered bits. It took a courage of a very special nature to remain true at that difficult time, in fact it took far more than courage. It required a testimony of the gospel restoration sufficient in strength and depth to allow him to take whatever may come as the will of his Heavenly Father, and then to continue on grateful for the gospel and for its influence in his life. But tragedy and trial had not yet finished with Elias. In June of 1844 he shared with the rest of the saints the grief and pain of losing their beloved prophet and his brother at the hands of a murderous mob. It was now apparent that the saints would not be able to remain much longer in Nauvoo, and with all this to look forward to he still had two small sons that needed a home and a mother's care. Then perhaps the hardest test of all came, when in September and October both of his sons, the youngest being three years old, and the other five years old, died in his arms of some respiratory disease, probably diphtheria. Thus Elias Harmer found himself in Nauvoo two and a half years after his arrival, having lost his wife and two sons, the prophet from whom came the inspired word of God, and the promise of the city beautiful and its peace and security now gone. It would be easy to understand almost anything that Elias might do under the deep sorrow that now weighed upon him. Just thirty-three years old, it would have been easy to return to his people in Pennsylvania, renouncing the church and beginning life anew once more. But the Lord had not kept this man's

ancestor's of the House of Israel hid from the world for centuries just to let him lose the blessing of the restored gospel. And they had not kept and passed on the characteristics of courage, devotion to their ideals, faith in God, and an ability to go forward in the face of great odds just to have it all forgotten in a moment of trial and sorrow. He remained true to the vows he had made, and the covenants of "absolute consecration of all that he possessed" was not an idle gesture. All he had left to give was his own life, but even that was now willingly laid on the altar as he bent his efforts to aid the saints in their journey west.

It was now apparent that there would be another Exodus, that the saints would have to leave their cherished Nauvoo. Long before his death Joseph had prophesied of the valley in the midst of the rockies, and after the death of Joseph the prophet Brigham Young began to make specific plans for the great trek west. Such a move would mean wagons, good strong wagons to carry the saints and their belongings. Elias soon found that he had plenty to do to keep his mind off of the tragedy that had visited him during the year. Wagons, wheels, more wagons and more wheels, and the preparations to take the saints west began to move into high speed. In 1845 Brigham Young sent a party westward to find places for the saints to camp and build towns to receive and supply the main body of the church as they moved west. In 1846 Garden Grove and Mt. Pisgah, Iowa became founded as just such supply stations. Here it was intended to have the saints stop and rest and re-supply themselves. When in the winter of 1845 and 1846 the saints were viciously driven from their homes, there seemed to be no place to go but west, and what had originally been intended as supply stations now became the actual living headquarters for the church.

Before taking the saints too far west it might be well to take notice of a more pleasant event in the life of Elias Harmer. Sometime in 1845 Elias met a young lady from near his old home, Miss Charlotte Cloward from Chester, Pennsylvania. It would be difficult to speculate as to whether or not Elias and Charlotte had known each other before their arrival in Nauvoo, but what happened subsequent to their meeting is not speculation. In the fall of 1845 Charlotte Cloward be-



NAUVOO ILLINOIS, 1844

came Mrs. Elias Harmer, and once again this brave and faithful servant of God was able to find life more meaningful and filled with greater joy and hope than he had known for some time. Elias and Charlotte did not long remain in Nauvoo, for his trade and talents were needed further west where the great preparations would be made for the exodus of the saints to the rocky mountains. In 1846 they moved to Garden Gove, probably quite hopeful that they could be among the first company of saints to leave. However, because of his talents and trade Elias was asked by the presiding brethren to remain in Garden Grove and make wagons and wheels that others of the saints might come out west in safety. True to his past record of obedience and devotion, Elias chose to remain behind and do his best to help others find their

way to the promised valley and peace. Often he and a companion named John Hamilton would work by lamp light late into the night in order for some other family to be given the ways and means to leave for Zion. Tradition tells us that Elias's own wagon was taken by one of the general authorities that reached the valley in the original group of pioneers in 1847. This however, is legend only and is hard to prove one way or the other.

Garden Grove was never intended to be a permanent settlement, and today little remains to show the great drama that took place there as the immigrant saints would arrive and depart. Somehow Charlotte and Elias were able to find peace and happiness in their new home, but never without the desire to be among those who departed into the western horizon. While in Garden Grove two sons were born into the Harmer household, Albert Wilson in 1846, and Joseph Elias in 1849. Joseph was Elias' father's name, but the reason for choosing the name Albert for their first son is not known.

In July of 1851, the family of Charlotte Cloward's father were preparing to leave for the valley. This seemed like the ideal time for Elias and Charlotte to make the journey also, and since he had been five years in fulfilling the mission call given him to aid the saints he now felt that he could leave Garden Grove without regret or twinge of conscience. Thus it was that Charlotte and Elias joined the company of saints making that journey. There were twenty families in all, and little record is left us to know what happened during that long trip. Tradition says that the company was captained by Isaac Morely, but Isaac Morely came into the valley in 1848, and unless he returned to bring another group west, this is probably nothing but tradition. Suffice it to say that even though the saints had been crossing the plains for four years, there were still hardships and dangers in abundance. At one time during the crossing the axle tree on the wagon of Jacob Cloward broke. The company captain felt that it would not be wise nor possible for the whole company to stop, so he continued the journey while Elias and Charlotte remained behind with their wagon to help repair Jacob Clowards. During the night, as the two men continued to work to repair the vehicle, wolves surrounded the wagons and brought



PIONEER WAGON TRAIN COMING WEST



PIONEER FAMILY AT EVENING ENCAMPMENT

fear into the heart of Charlotte lest her two sons become an evening meal for the beasts. The men frightened them off, however, and then soon finished their work and proceeded on to join the rest of the company.

At one time during the journey the water supply became scarce, to such an extent that both men and beast were nearly ready to die from lack of nourishment. Albert seemed to weather the journey all right, but Joseph, the younger son, nearly perished from thirst. Had they been forced to journey much longer without the vital water they might have arrived in Salt Lake with greater tragedy behind them than they had anticipated. Fortunately, however, they came upon a stream that was flowing, and from then on into the valley they were able to find abundant supplies of water. Probably as disturbed as anyone over the lack of having water were the two cows that Elias had helping to pull the wagon, Blos and Bet. For many years after the family arrived in Springville the blessing of having good rich milk was made possible because of these two animals. It would have been difficult to replace them in money value, for there was not an abundance of good dairy cows in the valley for many years to come.

When Elias and Charlotte arrived in the valley, they discovered that their old friends the Mendenhalls had already settled in Springville, and were very enthused about having them join the band of people making their homes on Hobble Creek. Elias and Charlotte accepted the invitation, and for the first few weeks they lived in the home of James Mendenhall in Springville. Elias soon obtained possession of four acre lots just south and east of the old Rio Grande depot. There he built his first home, one of split and cleaned logs. Subsequently Elias tore down the old log house and built one of bricks, which still stands and constitutes the home lived in by Floss and Lee Taylor. The home was taken by Elias's son Albert, who added the rooms beyond the four original ones built by Elias in the 1860's.

Elias and Charlotte were blessed with three more children, Eliza Jane, in 1852; Loren Hannibal in 1854; and William in 1858. William subsequently died by choking to death on a kernal of pop-corn.

Elias found little need for his trade as wagon maker and wheelwright, and so he returned to the original activity of his life, being a farmer. Elias was forty years of age when he arrived in Utah Valley. This did not leave him as much time as he might have desired to build a farm and secure his family's livelihood. He did not falter however, and somehow he managed to find time to use his talents in helping the other families build homes and in the creation of the much needed meeting houses in the valley. Elias had received a small quantity of sugar cane seed from a Mr. Mousley of Salt Lake, and with this seed he was able to grow some sugar cane on the corner of his lots in Springville. With this cane he made candy for his children, saving the seed for his fellow farmers that they too might grow some. Sugar cane doesn't seem to have been very profitable, however, and he is subsequently found making a sweet syrup out of parsnips. This would be done by boiling down the parsnips and then slowly cooling it into a thick syrup from which he made the candy. For years to come his children remembered and would seek to re-create their father's "sweet parsnip preserves."

The early years in Springville were not without their problems, among which was the indian uprisings that took place from time to time. At first Elias would instruct Charlotte to take the children to the home of Bishop Johnson if ever trouble would develop. This proved to be so much trouble, and so difficult to do safely, that finally she prevailed upon Elias to make some heavy shutters for their own home so that she and the children could remain there. This decision seems to have been aided by the fact that one night while she was taking the children to Bishop Johnson's, a fierce thunderstorm struck, and in an effort to avoid the rain she and the children remained all night in the old schoolhouse. One night of that convinced her that all this had to stop, and from then on when the indians came she remained at home.

Elias had always maintained friendly relations with the indians, and went to some trouble to be kind to them and not offend them in any way. Chief Highforehead and his children were life-long friends of the Harmer family, and Elias always tried to allow the indians the privilege of using his barn when they needed to put up their horses or

their families for the night. All during his life he found it wiser and far better to give kindness rather than threats, and at the end of his life both white and red-man mourned the passing of the quiet and gentle man. Elias' personality was not of the boisterous or driving type, and he had little care or desire for position or honors of men. Yet, whenever he was needed he could easily be found, ready and willing to help without thought of reward or pay. No one will ever know the number of saints who left Garden Grove for the west indebted to this man for a good wagon, or repaired and strengthened wheels, with no payment left behind but their gratitude and promise that they hoped one day to pay him back. Yet, to Elias this was living the gospel as he had become converted to it in Pennsylvania, and it was not in his heart to seek payment for that which he felt the Lord had called him to do. One of the choice examples of this man's life and attitude is found when he was made the distributor of the Bishop's supply of flour to the needy and the poor. At one time the flour which was provided by the Bishop to be given to those in need ran out, and when a widow came for some flour, Eliza Jane went to her father and asked what to do. "Give her some from our own supply," he said, "and keep doing so for the others as long as any remains." Their supply did remain, and no one knew that for many people it was his own personal supply of flour that filled their sack. Thus he lived, in life he found only one desire, to be a worthy holder of the priesthood he was given, and to be of some service to his fellow man.

In 1870, not quite twenty years after their arrival in the valley, Charlotte Cloward Harmer passed away. Her health and strength had never been strong since the days of leaving Nauvoo, and at the Missouri river she had contracted a disease which had resulted in the hardening of her joints. She had not complained, but as her health and life faded she had come to rely more and more upon her daughter, Eliza Jane, to take care of the family needs. Elias and Charlotte had seen many things in their eventful life together, and it was not without deep sorrow that he saw the passing of his wife. Yet her death was a blessing in that it left her free from the pain and suffering that had accompanied the loss of strength and the progress of the disease. During her years of pain she was not known to complain, but even was

able to become more cheerful and optimistic as she learned the happy secret of giving happiness to those who had come to cheer her. On May 22, 1870, at the age of fifty-two, this faithful and devoted pioneer mother and wife passed away.

The rest of Elias's life was spent in continued hard work and labor to benefit his children and community that he had helped build and develop. Springville had been only a gathering of a few people around a mountain stream when he had arrived in 1851, and he now saw his chosen home grow and develop into a thriving community. The church Journal of History, for October of 1853, page 2, lists Elias and his wife as having been called on missions to be settlers in Springville. Since they had already been living there for two years this may have seemed needless, but it assured the general authorities of the church that this faithful family would remain to keep the new settlement very strong and loyal to the gospel principles.

For some reason not quite clear, but evidently not entirely from his own free choice, Elias married Susan Brower in 1872. The prevailing theory seems to be that he was requested to do this by someone in authority over him in the church, so that he and this woman, both having lost their companions, need not continue to live alone. For whatever inspiration this individual may have had in ecclesiastical affairs, he was a definite failure as a matrimonial expert, and the marriage doesn't seem to have brought much happiness to either Elias or Susan. She did not live with him long, and at the death of Elias she had signed away her interest in his estate for the sum of \$200.00.

On July 24, 1878, at the age of sixty-six, Elias Harmer passed away. He was probably just worn out, for he had spent the majority of his life in hard physical labor. It is not necessary to eulogize him further, his life and the events thereof speak much more dramatically than any written word of the type of character this man possessed. The act of leaving his home for Nauvoo, the loss of his wife and children there, the struggle along, the willingness to wait and make the way for others to go ahead of him to the valley, the life of service and supplication of others, the willingness with which he consecrated all his possessions to the Lord in February of 1857, all speak more eloquently than a book of flowery sermon to the nobility and greatness of this man.

In a patriarchal blessing given to Elias by Hyrum Smith in March of 1843, Elias was promised that his children would keep his name in honor and perpetuate his memory to the latest generation. It would be hoped that this book could be some partial fulfillment of that promise made by the patriarch. How much more fitting, and personally satisfying to him, to know that those of his descendants who really have kept his name in honor and perpetuated his memory have done so by remaining true to the message for which he gave himself so willingly and so thoroughly, the restored gospel of Christ. His life, his devotion, his selfless sacrifice, was done in a knowledge that he had been blessed with a witness that God had spoken again and that the gospel of Christ was the will of God in men's lives here on the earth. What finer way to give honor to him for what he did for his children and children's children than by remaining as steadfast and loyal to that gospel as he did to the end of his life. His was not a life full of great and noted achievement, but much more praiseworthy than any single act of glory was his consistent, undeviating devotion to the principles of the truth. To the uncompromising way in which he lived his religion, served his God, loved his wife and family can be given only one adequate tribute, and not by any mortal tongue....

"Well done, thou good and faithful servant, enter now into thy reward."

Soon after Elias Harmer came to Springville the laws of consecration were taught to a considerable extent and the people were called upon to "consecrate their property to the Lord." Many of them did so, among whom was Elias. The original paper is in existence today which accounts this transaction, and is in the possession of Floss H. Taylor. It was certified to by Lucias N. Scoville, Recorder of Utah County.

TERRITORY OF UTAH, UTAH COUNTY

A SCHEDULE OF PROPERTY BELONGING TO ELIAS HARMER, OF SPRINGVILLE CITY, WHICH HE CONSECRATED TO THE LORD ON FEBRUARY 4, 1857.

1. The east half of the N.E. quarter of lot 6 in block 12 containing 5 acres in the Springville Survey of farming land. . .	\$40.00
2. Also in Springville Survey of Farming land Lot 2 Block 16 containing 20 acres.	\$25.00
3. Also the North half of lot 6 in Block 4 containing one acre in the Springville Survery Building lots with one log house thereon.	\$100.00
4. One Yoke of Oxen.	\$75.00
5. One Cow.	\$25.00
6. One Yearling.	\$15.00
7. One two year old.	\$20.00
8. Two Swine @ \$5.00 ea.	\$10.00
9. Farming tools.	\$15.00
10. One Wagon.	\$25.00
11. Books.	\$5.00
12. Household furniture, beds, bedding etc.	\$50.00
13. 50 bushels of wheat at \$2.00 a bushel & 10 bushels of potatoes at \$1.00 a bushel.	\$110.00
14. One and one half tons hay at \$8.00 a ton.	\$12.00
15. 15 bushels oats at \$1.00 ea.	\$15.00
Total amount Elias Harmer's property.	\$542.00

"I certify that the foregoing schedule of property was consecrated to the Lord the day and year above written."

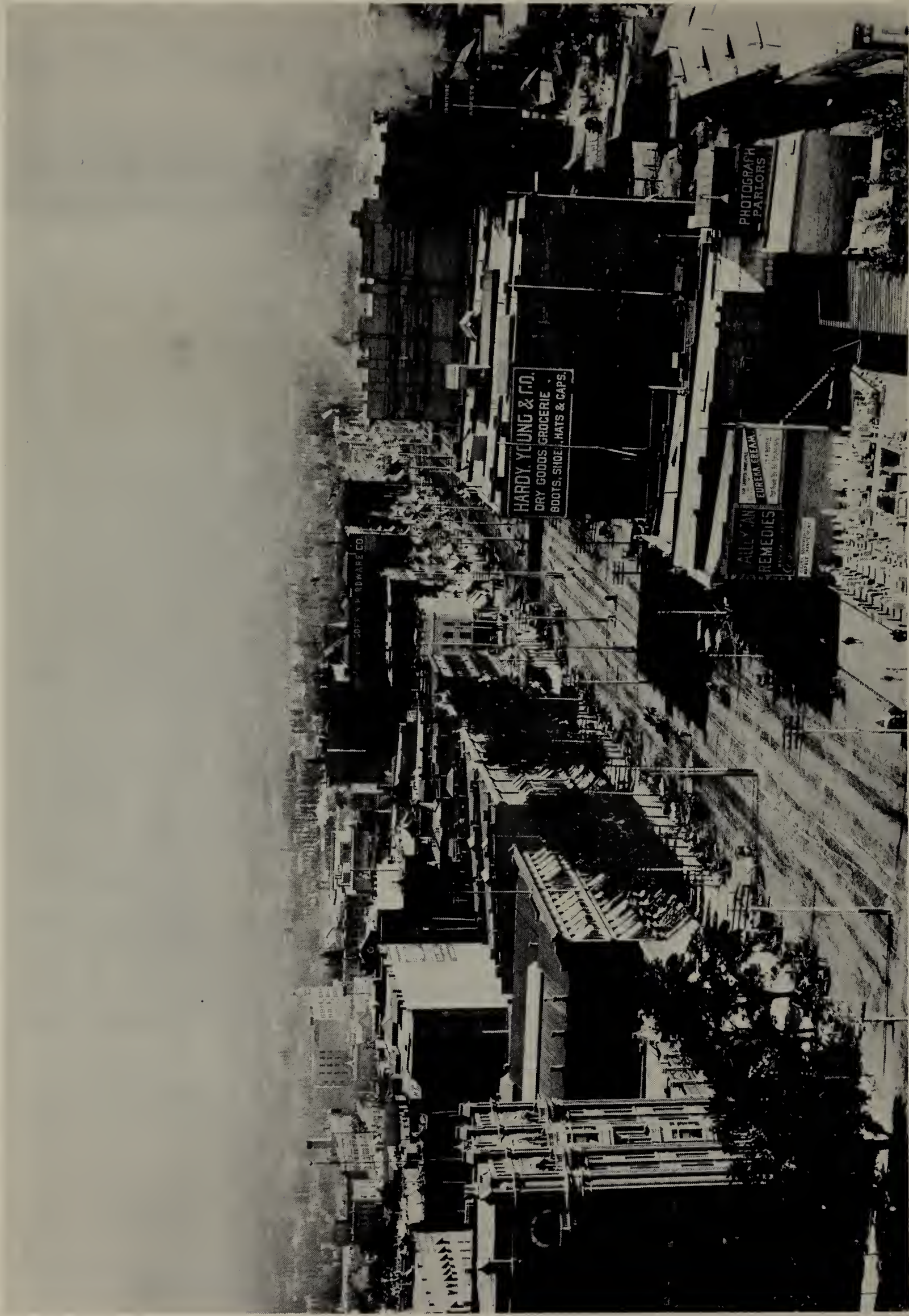
Lucius N. Scoville, Recorder, Utah County

A PATRIARCHAL BLESSING OF ELIAS HARMER, SON OF JOSEPH AND SARAH HARMER.

"Brother Elias, I lay my hands upon your head in the name of Jesus Christ and by His authority place and seal a blessing upon you, as touching your priesthood, your lineage, your days and years and your saving power and principles which are and were obtained by the faith of your fathers, for behold you shall be blessed in the lineage of the priesthood in its leneal descent, through the loins of Napthali, wherein cometh your inheritance and the rights of your priesthood by which you may claim a place and a name when you shall be numbered with the tribes of Israel or with the promised seed in the fullness of the covenant in the last days. These blessings are for you, for your children and for your father's house they that are and shall be redeemed, even unto the fullness of the priesthood, its gifts, and graces qualifying and redeeming principles all to be received in due time, and an inheritance the same you may possess in time, the same you shall possess in the eternity notwithstanding the fiery darts of the adversary and the blackness of darkness, the trials and tribulations and sacrifices that await you. You shall be blessed in your avocations of life both spiritually and temporally. Spiritually as touching your calling in the ministry which is hereafter to be revealed, and temporally in pertaining to your house and habitation, your incoming and outgoing in basket and store as to your flocks and herds, as and to your rights it is unto you and to your children after you unto the latest generation by which your name shall be kept in honor and perpetuated. You shall be blessed with a name and a place in the House of the Lord and shall come to the anointing that your body may be prepared for your burial and your name and acts shall be written in the chronicles of your brethren. These blessings I seal upon your head even so, Amen, and as to your days and years they shall be three score years and ten if your faith fail not to continue."

HYRUM SMITH

March 6, 1843



SALT LAKE CITY, UTAH, IN 1897
LOOKING SOUTH FROM MAIN STREET AND SOUTH TEMPLE



Picture showing original home build by Elias Harmer as that part of the house in the left of the picture.



Graves of Elias and Charlotte Harmer in Springville, Utah.

CHAPTER SEVEN

ALBERT WILSON HARMER

When Elias and Charlotte Harmer entered the Utah valley in the fall of 1851, they brought with them two sons, Albert and Joseph. Albert was now five years of age, having been born on July 22, 1846, at Garden Grove, Iowa. The life of a young boy in Garden Grove is easily pictured, for the community was not large and existed for one main reason, to supply the saints going west with the needed provisions to make the long journey to the valley of the Great Salt Lake. Albert does not seem to have left any record of his life in the small community, nor the experience of the 1500 mile treck across the plains. The habit of the pioneers was to have even the youngest members of the family walk if they could, but five years of age still merited Albert the right to ride in the wagon. The family made the journey with ample



ALBERT WILSON HARMER
1846 - 1916



ELIZABETH ANN GILES
1850 - 1916

provisions, and except for the length of time spent in crossing the plains, and one or two instances when there was little or no water to be had, Albert was none the worse for wear when the family arrived in Utah.

Albert seemed by nature to be congenial and friendly, and he found little difficulty in making friends with most everyone he met. This quality, combined with his own cheerfulness and interest in what went on around him made him one of the best known and most respected men of his community. Albert had no opportunity to attend school, but began to do whatever chores were within his grasp in the new home site. His mother faithfully taught the children as best she could, and Albert and Joseph were provided with enough "book learning" to take care of the needs of their adult life. Neither boy seemed scholastically inclined, although they did show independance of thought and a great desire to improve themselves in whatever way possible.

The hardships of life soon forced both boys to grow up quickly, and by their late teens Albert and Joseph were doing the work ordinarily expected of men who were some years older. Albert's maturity, independance of thought, and his ability to care for himself in most situations won him the trust of his father to the extent that he was allowed to take a wagon and three yoke of oxen in 1863, at the age of seventeen, and go back to the Missouri River to bring a load of emmigrants back to the valleys of Zion. Such a difficult task at so early an age was a great testimony to the lad's trustworthiness and capacity, and it was not without sufficient consideration that Albert was finally allowed to go. With a hundred pounds of crackers, a ham, and an old quilt, he departed in company with some other wagons to get the emmigrant converts. He even at this time was to show his future trading ability, for he bartered half of his crackers to some indians for several very valuable buffalo robes. These robes were to remain in the family for some years, and were often used in the canyons to provide beds for the menfolk when they journeyed to Park City to sell the produce, or when they were out cutting timber.

The wagons arrived safely at St. Lewis, Missouri, and there Albert

was assigned a wagon load of girls, only one of whom could speak any English. Probably these young ladies had come up the river from New Orleans, as this was the usual practice for many of the emmigrants at that time. Albert was anxious to return, but no more so than his wagon load of feminine charges. Thus the group began their journey as quickly as possible. Albert's knowledge of indian lore evidently saved the party some hardships as they journeyed west over the Mormon trail. In fact, the most disturbing experience of the whole trip came about when Albert was returning to the wagon one evening with a load of saleratus (Soda) and found that the girls in playing with his whip had broken it. This sight brought forth some deffinitely unsaintly language from their guardian wagon driver, but he soon regained his usual high spirits and forgave the perpetrators of the crime.

The wagons reached the valley in the early fall, and Albert managed to remain around home for the next two years, aiding his father in planting and harvesting the crops. At the age of twenty, in July of 1866, Albert was called to go to Sanpete County with some other young single brethren and guard the saints there while they harvested their crops. Adventure seemed an irresistable temptation to the young man, and off he went with others to see to it that the indians did not menace the saints too much. By this time Albert was fully grown, and not many a man in the valley was handsomer nor more admired. He had brown hair that was naturally curly, and for most of his life he allowed his beard to grow. This assignment to protect the saints, and the promise of the adventure involved, seemed to give Albert a great deal of enjoyment. In 1867 Albert was able to volunteer once more to journey south and help the Saints there gather their crops. This was the period of the Black Hawk Wars, and the indians, although treated kindly by the saints, had been no small worry to all involved. Albert's decision, although to his adventuresome nature not much of a worry, was not without merit. It took courage and a love of fellow ment to continually place himself at the disposal of the leaders of the church for the protection of those whose only relationship to him was that of church membership and common interest in their homeland.

When Albert was returning from Sanpete in 1867, he was thrown from his horse and injured quite seriously. It probably seemed an irritating paradox to the young adventurer to escape harm while dealing with marauding indians, only to have his own horse deal him a blow that stopped his activity for some several weeks. Captain Page, who had been in charge of the volunteer guard for the past months, visited Albert often and expressed a very sincere interest in him and friendly feelings for the cheerful soldier of fortune. It was at this time that Albert became interested in promoting an association of those who had participated in the war, and in later years Albert became very influential in bringing about a reunion of the brethren who had shared that experience.

In 1866, there arrived in Springville from Wield, Hampshire, England, the family of William Giles. Converts from the old country, the Giles family had decided to settle down in Springville. They brought with them a sixteen year old daughter, Elizabeth Ann. No one is certain how Albert and Elizabeth Ann happened to meet, although in Springville it wasn't difficult to know most everyone in town. Albert's activities of fighting the indians and freighting kept the two from forming too close an association until the summer of 1869. At that time, when Albert was twenty-three years old, and Elizabeth Ann Giles was nineteen, Albert began in earnest to woo the girl of his choice. Elizabeth accepted his proposal of marriage, and in December of 1869 the two were married in the endowment house in Salt Lake. Albert and Elizabeth were blessed with many riches throughout life, but the choicest of all their blessings was the family of six boys and six girls which they raised. All of the children lived to reach adult life, the only one not quite reaching maturity was Jesse, who died in 1899 at the age of eighteen.

After his marriage Albert settled down a bit, and took up the combined occupation of farmer and fruit grower, and freighter with his brother Joseph. Albert and Joseph freighted mostly between Springville and Pioche, Nevada, although Joseph made several trips back to Missouri to obtain products of various types for sale. With the coming of the railroad the necessity of taking wagons over the long trail no longer existed, and the two brothers would obtain their goods at the rail centers in Salt Lake and Ogden.

With the death of his father in 1878, Albert had moved into the old family home in Springville, today still used and lived in by his daughter Floss. Albert's life now centered more and more around the community of his boyhood days, and his natural desire to serve others led him into many responsibilities within the community. Much of his work was voluntary and unrecognized, especially in regard to the building of churches and civic projects such as roads and bridges. In 1891 the people of Springville divided along party lines, and Albert became a member of the Democratic party. In 1891 he was elected a city council man, and served in that capacity until 1894, when he became commissioner of roads. Under his supervision many improvements were made in the city roads, and two new bridges were built, the first to span the entire width of the street instead of being small and narrow.

Albert was not an overtly religious man, although he attended his duties with regularity and care and never forsook the covenants he had made at baptism and in the Endowment House. His nature and adventuresomeness led him into activities and developed a personality that was a clear reflection of the frontier life in many ways. On the other hand, Albert was religious to a fault if it can be said that willingness to help others, serve the community, care for the widowed and poor in their hours of need is an expression of religion. All of these things and more Albert did to the end of his life.

In 1904 Albert and his beloved wife attended the World's Fair in St. Louis, probably with much interest in the changes that had taken place since he had gone there previously some forty years before for his load of emigrant girls. The trip had given him so much pleasure that he could not resist the San Francisco exposition in 1915, although at that time he was sixty-nine years of age and in poor health. Interestingly enough, Albert and his wife passed out of this life just exactly one week apart, both from the same affliction, an operation for the removal of a goiter. His funeral was well attended by many many of the people whose needs and desires he had attended so selflessly all his life. His funeral was held on February 10, 1916, when he was just approaching his seventieth birthday.

CHAPTER EIGHT

JOSEPH ELIAS HARMER

Joseph Elias Harmer was born on May 4, 1849, the second son of Elias and Charlotte Harmer. At this time his parents were living in



Garden Grove, Iowa, and his father labored there as a wheelwright making wagons and wagon wheels for the Mormon Pioneers who were journeying westward. It was not until the late summer of 1851, when Joseph was nearly two and a half years old, that the family were enabled to leave Garden Grove and come westward to be with the saints. However, in September of 1851, their special mission accomplished, Elias and Charlotte were enabled to go with the saints to Zion. The trip westward has already been described in the detailed account of the life of Elias, and so we turn now to a more accurate account of the events in the life of Joseph.

When the Harmers settled in Springville the town had not yet celebrated its first birthday, and young Joseph was midway between his second and third anniversary on the earth. Thus it was that Joseph found himself growing up with the community that he came to love so much. Very early in his life he found chores and work assigned to him as the family struggled to create anew a home in the Utah valley. All of the sons of Elias and Charlotte became out-door men of the farming and ranching category, but Joseph seemed to have a special love for

the secrets of nature that were to be found in his back yard of mountains and streams. At the same time, Joseph seemed to be the most meticulous of all the sons about his person, and once when relatives came to call upon the family he ran and hid, and would not visit with them, because his clothing was soiled. Along with his brothers there was ample opportunity for him to absorb early in life the characteristics of rugged individualism and honest thrift that were so much a part of the frontier life.

Joseph was given the nickname of "Dode," but no one seems to be able to explain why. It may be that since his own middle name was the same as his fathers, and his first name was one that may not have been particularly to his liking, he choose to be called by the easily remembered and descriptive substitute of Dode. At any rate, throughout most of his life those closest to him knew him by the preferred nickname.

Early in his life Joseph acquired a very deep liking for the indians. No one is sure what prompted his fondness for them, but often he would sleep out in the barn with the sons of the neighboring indian families who were camped for awhile on his father's land. Joseph and his brother Albert shared a very close companionship with each other, and the two boys in turn found a mutual joy in learning to know their indian brothers. To the end of his life Joseph retained this appreciation for the indians and their culture, even though at times he found himself of necessity taking part in preparations to fight the indians menace that would peril the small community. While he was still a small boy, the



family was visited one day by an indian buck who insisted on being given the family's meat for his meal. When Joseph's mother refused to give the indian what he wanted the savage pointed his gun at her and threatened her life. Joseph, though still a youngster, immediately seized a hatchet and attacked the indian's legs. At the same moment his father appeared on the scene, and the combination of Joseph and his father proved too much for the not so brave indian brave.

While Joseph was only seventeen he journeyed to Salt Lake with his own ox team and assisted for some time the hauling of the giant granite blocks used in the construction of the Salt Lake Temple. At this time he decided to enter into the freighting business, and often in the company of his brother Albert he would journey as far east as Kansas and Missouri, and west into Nevada. This was just after the period of the American Civil War, and the indians, outlaws, and renegades made the life of the freighter a hazardous and daring one at best. The two men were given ample opportunity to test their faith in God and their testimonies of his gospel while engaged in their trade. The arrival of the railroad in 1867 made hauling from the far away mid-west unnecessary, but Joseph still continued from time to time to use his teams and wagon to carry goods of various types to the smaller more isolated communities of Utah and Nevada.

The time came when he felt the desire to establish himself more permanently, with the idea in mind of creating a home and a family of his own. Through his thrift and industry he had acquired a suitable income and possessions to feel qualified to take the girl of his dreams into the Endowment House in Salt Lake, and there be sealed for time and all eternity. Thus it was that on February 5, 1872, Joseph and his sweetheart, Julia V. Avery, were married. Joseph had known and admired Julia for more than seven years, but it wasn't until now at the age of twenty-three that he felt he could honestly ask her to marry him and become his wife. He secured a home on Main and 3rd street in Springville, and for many many years this was the family abode. Today, his daughter, Zella Harmer Wignall still lives in a later home that was built and used by Joseph and Julia.

Like his father and brothers, Joseph was a deeply religious man, and took each opportunity to serve the Lord in the best manner possible. Never was a meeting house built in the vicinity of his home that Joseph and his teams were not there, hauling timber, bringing in materials taking out dirt and waste, and giving of himself and his possessions in whatever way possible. Joseph was never blessed with the experience of a full time mission, but there is ample evidence that to the end of his life he remained true to the gospel as he knew it, and that all who came in contact with this man would know of his testimony of the divinity of the mission of Joseph Smith and the truthfulness of the message of the restoration.

While serving his church Joseph was also called upon to serve his community, and along with his brothers he aided in many ways in building most of the canyon roads near Springville, and the local civic improvements such as roads, bridges, schools etc. During the Blackhawk War Joseph was a member of the home guard, and his knowledge of indian ways and folklore was of great value at that time. Later on, in 1893 to 1896 he served as a member of the Springville City council. During his tenure of office there were several notable improvements in the Springville Corporation, among which was the creation and naming of the Evergreen Cemetery. The minutes of the council meetings reveal that it was Joseph who proposed the name and whose thoughtful suggestions did much to bring about the new addition to the city.

Joseph was never blessed with a formal education, but he lacked nothing of the requisites of initiative and perseverance that brought success in the new territory. After his marriage he spent most of his time as a farmer and stock raiser, Joseph took great pride in his knowledge of animals, and became somewhat of an accomplished veterinarian. Often he was able to save not only his own animals, but those of his neighbors as well, when either sickness or injury would come upon them. Joseph raised some of the finest horses in the state of Utah, and one of the most lucrative parts of his income came from the sale of these animals. By the spring of 1881 Joseph had been able to acquire enough money to purchase various tracts of land around Springville. It was upon one of these pieces of ground that the present family home on South Main was constructed. Although he never became a wealthy man, Joseph and his family never lacked for the necessities

of life, and enough of a surplus was acquired that in 1894 he and his wife were enabled to journey to San Francisco to the World's Fair being held there. This trip and the education gained therefrom turned out to be one of the highlights of his whole life. The children and friends of Joseph and his wife felt that when they returned to Springville from San Francisco, they brought back with them a deeper appreciation for the advances made by man as the 20th century came near. These new ways of thinking and doing things were adopted into the Joseph Harmer home as thoroughly as was possible. It was a great credit to this man who had been schooled by the hand of experience and toil on the frontier that he was able to learn and accept so readily those things which must have been strange to him. His adaptability and willingness to improve are firm witnesses to his depth of character and intelligence.

Joseph and Julia lived out the remainder of their lives in their Springville home. To them were born eight children, three of whom died in infancy. They were: Joseph William Harmer, born November 5, 1872, and died November 6, 1943; Lydia Viola Harmer Sumsion, born October 6, 1874; Frank Thomas Harmer, born August 12, 1876; Seymore Albert Harmer, born November 23, 1879, and died December 15, 1879; Zella L. Wignal, born June 24, 1881; Mark David Harmer, born on October 30, 1883, died November 16, 1908; Marshal E. Harmer, born February 10, 1885; died February 23, 1885; Emelonse D. Harmer, born May 1, 1889, died August 15, 1890. Viola passed away on the 6th of November, 1935, after a lingering illness. Joseph died on the 26th of December, 1936, at the age of 87.

Joseph left this life honored and revered by his children as a noble father, a loving and kind husband, and an honored bearer of the holy priesthood which had been given him. To the end of his life he remained active in the church and true to the testimony he held of the gospel of Christ. He had served as a home missionary, a ward teacher, a Sunday School Teacher, and had filled various priesthood assignments as a member of his High Priest Quorum. His wife Julia had likewise remained true and faithful to the gospel, and had aided her husband in every necessary way to do his duty well. The heritage received from his parents had continued to burn within his bosom, and he merited well the praises and honors bestowed upon his memory.

CHAPTER NINE

ELIZA JANE HARMER

The third child of Elias and Charlotte Harmer was their first and only daughter, whom they named Eliza Jane. Eliza Jane also had the distinction of being the third white child born in Springville. Their pioneer home was still rustic and life was very difficult for the family when Eliza Jane came to bless their lives. Elias had managed to construct the log cabin which was their first home, and with a great amount



CHARLES ALMA BERRY

ELIZA JANE HARMER

of labor and effort he had accumulated the necessities of life. Such comforts as running water, sheets, store bought clothes, an iron stove, or even books and toys for the children were not as yet to be found in the Harmer home. But Eliza Jane's character and ability to find happiness in life seem not to have been adversely affected by her parent's poverty in the early years in Springville.

Even though the family lacked many of the most meager comforts of life, growing up as a little girl in Springville in the middle of the 19th century was not all drudgery. There were many of the typical "Mormon Pioneer" games for the little ones to play, and with two older brothers, and eventually a younger one, Eliza Jane didn't have to go far to find company. Even though the settlement was young, other families soon lived near by, and Elias and Charlotte had made their home near the majority of the settled families in Springville. This gave the children as well as Charlotte an opportunity to visit with their new neighbors, and helped off-set some of the loneliness and drudgery that might otherwise have existed. Because of the fervent devotion of her parents to the church, there were few Sundays allowed to pass without attendance at the various meetings. So Eliza Jane found Sunday to be the big day of the week, one not only for rest from her little chores and duties, but also a day of visiting and worship.

Eliza's mother, Charlotte, had never really regained her health and strength from the long arduous journey from Nauvoo. Thus it was that Eliza was given all the responsibility that a little girl could manage, and sometimes even more. As soon as she was old enough to accomplish a household duty it became her assignment to do so. She shared with her mother the care of her younger brother Loren, though she was only two years older than he. She soon learned to manage the old bake oven, and at the ripe old age of eight and one half years she proudly served her father her first batch of biscuits. From then on she became more and more accustomed to managing the household duties, and long before her mother's death Eliza had become the "new mother" of the Harmer home.

When Eliza was fourteen her mother became almost a complete

invalid, and now the young pioneer girl had little time to worry about play and other young people. Eliza had never been given the opportunity to attend school, but her faithful mother attended as diligently as she possibly could the instruction of Eliza Jane and her three brothers. Eliza turned out to be the most accomplished of the group in reading and writing, and probably one of the real tragedies in her life was that she did not have an opportunity to develop her talents more fully. However, she was never known to complain, and neither her family, her future husband, and none of her children can ever remember a word of regret escaping her lips about those days in Springville as a young girl. She was blessed with her mother's disposition, and cheerfulness and joy in the face of long hours of work and few comforts seemed to be her greatest strength. The task before her seemed to be staggering, and in a day of automatic washers and ironers, stoves and ovens, mixmasters and super-markets, it is difficult to honestly appreciate the fantastic work and effort required of this young daughter and sister, who was literally an angel in "homespun." Each week she would do two or more washes by hand, have many meals to prepare, wool to be spun into bats and yarn, yarn to be woven into material, and material to be made into clothing. She made rugs, lye from wood ash with which to make soap, candles from the fat tallow, and in her spare time she managed to keep the family well supplied with preserves.

The pioneer life had taken much of Charlotte Harmer's strength, and her daughter had never been allowed to carry the full load alone as long as the real mother of the family could manage to force her ill and aching body to action. But even the most determined of souls must come to a time when sheer will power and strength of heart are not enough. The illness that had been with Charlotte ever since Nauvoo, and the gradual stiffening of her joints slowly took away her ability to lead an active life. With a loss of activity came a loss of interest in life, and thus it was that when Eliza Jane was eighteen years old her mother passed away, on May 22, 1870.

For two years after the death of her mother Eliza Jane continued to help keep the Harmer home. Her father in the mean-time had re-

married, and it is no secret that the children, including Eliza Jane, found little to be happy with in their new step-mother. The reasons for this are not important, but it does help to highlight the blessing of the happiest day in Eliza Jane's life, when on February 5th, 1872, she and Charles Alma Berry were sealed for time and eternity in the Salt Lake Endowment House. Like his wife, Charles was of pioneer parentage, and thus the two were well equipped to begin life together in the Utah Valley. Eliza Jane was now a beautiful woman, tall and slender, with deep blue eyes and long brown hair. The difficulties of the pioneer life and the hard work to which she was accustomed had not robbed her of the natural comeliness which was also a heritage from her devoted mother.

The young couple established their home in Springville, and there became recognized as stalwart citizens of the community. Both advanced in the degree of service that they were qualified to render to the church. For more than thirty years Eliza Jane was a faithful Relief Society teacher. She also participated in Primary and Sunday School work. For two years she was treasurer of the Primary and for many years a teacher in the Sunday School. While they continued in church and civic service, the Berry family was blessed with six children, one son and five daughters. Now many of the desired advantages that had been denied Eliza Jane in her youth as far as cultural and educational opportunities were concerned were made available to her children. The keen appreciation that she had for church, schools, the arts and good things of life had been well developed through her denial of those blessings. Thus it was that her children were encouraged in each and every way to strive with all their hearts to find the finest things of life, and to take those things into their character.

As her family grew older, Eliza Jane gave herself more and more to the service of others. Her life had been one of selflessness, and the lessons learned in the pioneer home had remained a part of her character to the end of her life. It was impossible for her to sit down and take things easy, and for most of her life friends and neighbors from all places and at all ages found her a wise counselor and an ever-comforting friend. Through the Relief Society, and her own desires,

she took many many opportunities to give to others. Still later in life, with her children grown and married, and most of them away, Eliza Jane became a very active temple worker, and from Salt Lake, to Manti, to St. George, she often traveled to obey the commandments and to render the much needed service to the dead. Thus it was that she was blessed from her youth to her old age with the highest most noble of all activities of life, service to her fellow men and her God.

Charles Alma Berry passed away in 1930, at the age of eighty-six. Eliza Jane remained in Springville until 1937, when she journeyed to Washington D.C. to live with her daughter, Mrs. Hepsy Burch. She was now eighty-five, and still the challenge of moving from her life-long home and friends did not prevent her from making the journey. She lived in Washington for another five years, and would probably have been able to remain alive and active even longer. However, on May 9, 1942, she fell and broke her arm. She became ill from the shock and complications that it caused. Several weeks later, on June 7, 1942, she passed away. She was taken to her home in Springville for internment in the Evergreen Cemetery. Her life had been rich and full, her four-score and ten years had never found her wanting in the strength and faith necessary to meet the challenges that life offered.

CHAPTER TEN

LOREN HANNIBAL HARMER

Loren Hannibal Harmer was born on November 14, 1854, the son of Elias Harmer and Charlotte R. Cloward Harmer. He was the youngest of the four children, having a sister and two brothers all older than himself. Loren lived on his father's farm in Springville, and there he grew to manhood learning what reading and writing he could at the hands of his invalid mother. To the end of his life Loren was deeply influenced by the lessons his mother taught him. Much more important than the methods of writing and reading were the moral and spiritual lessons that were imparted to the young man from his mother's heart. Together with the experiences gained from laboring by his father's side in raising food, providing for the family, and doing a man's share of work while still a young boy, Loren Harmer was given a strength and nobility of character that was to sustain him to the end of his life. As has been seen in his ancestors, the principles of love of freedom, independance of thought, obedience to the truth, sacrifice and labor for beyond that which was expected were deeply engrained in his character and expressed themselves throughout his life. First as a labor missionary on the St. George Temple, then as a full time missionary, a polygamist husband, and finally as a great bishop, Loren Harmer made manifest to all mankind his love of God and his worthiness to stand among the noble and great ones.

As an adult Loren's physical appearance was commanding but not exceptionally unusual. He was a little over six feet tall, and weighed near two hundred pounds. He was dark, brown har, and for most of his life had a large full moustache. Hard work was his daily labor, so to the end of his life he was able to keep active and live close to the earth.

Loren was baptised at the age of nine years six months, by Brother William Bramall, on the 20th of March, 1864. Since the poor frontier

family had little spare clothing, and Loren did not care to get his leather shirt and pants wet, he had to be baptised in a nightgown belonging to his sister, Eliza Jane. It is doubtful that he ever was blessed with a day of formal schooling in his whole life, but under the tutelage of his mother and the hard practical experience of farm life he was prepared for the mission before him.

In April of 1872, while only eighteen years of age, he was called to go to Saint George and labor on the temple being built there. This he

did and remained in that labor until 1873, when on February 20th, he returned to his home in Springville. After his return home he began preparation for what was to be the most important mission of his life, that of marriage. Loren worked hard on various farms in the neighborhood of Springville until he had what he felt to be an adequate marriage stake. At that time, in September of 1875, he journeyed to Salt Lake with his chosen bride, Ellen Amelia Tew, to be sealed to her in the endowment house by President Wilford Woodruff. Loren and his new bride returned to Springville to establish their home



LOREN HANNIBAL HARMER

and set about raising a family. In July of the following year Loren's father, Elias, passed away, and Loren began to farm part of his father's land which became his through the inheritance. He became an excellent farmer and horticulturist, and to the end of his life found his greatest joy in the production of goods and produce on the farm. Loren built a



ELLEN AMELIA TEW

IDA ALICE WILLIAMS



total of seven dwelling houses in Utah county, at least three of which are still standing and being used today. One of the obvious reasons for building so many homes was his polygamous marriages, the second of which now appears.

In September of 1881, Loren decided to follow the counsel of the brethren who presided over him and enter into a second marriage. He chose as his wife Ida Alice Williams, the daughter of Charles Hall Williams and Polly Lester Ballinger. The life of Ida Williams had not been an easy one, but she was blessed with a strength of spirit, a sense of humor, and a Christ-like love for her fellow men that was to keep and sustain her during the trials to come. Loren had not entered the polygamous relationship ignorant of the problems, trials, and persecution that might come from such a move. Aside from the normal difficulties that such a relationship entails, the gentile persecution and the forthcoming Edmonds-Tucker Act outlawing polygamy bode ill will to anyone who dared enter the fold. But few of the brethren in the church could be found worthy, and Loren found it impossible to refuse the request made of him. To Loren the will of those who presided in the name of God was the will of God himself, and in his heart he could never bring himself to say no to his Father's will. Thus it was that on September 8, 1881, in the endowment house in Salt Lake, Loren and Ida Alice Williams covenanted with each other for time and eternity.

Loren was just beginning to pull his families out of debt and into the clear financially when another call came from the Lord, this time to a mission that was to take him from his home and families for some eight months. On September 8, 1885, the day of his fourth wedding anniversary with his wife Ida Alice Williams, Loren was set apart by the authority of Christ under the hand of Franklin D. Richards to labor in the Southern States Mission. There is still preserved in the family treasures the original call that was signed by Presidents John Taylor and George Q. Cannon calling him to this assignment. Loren's mission was cut short because of ill health, and he was forced to return home in April of 1886. He kept no missionary journal, but it isn't difficult to reconstruct the times of hardship that must have been experienced during those eight months of labor. Hunger, persecution and

Holiness to the Lord.

TO ALL PERSONS TO WHOM THIS LETTER SHALL COME:

This Certifies that *the bearer, Elder*
Loren Harmer is in full faith and
 fellowship with the CHURCH OF JESUS CHRIST OF LATTER-DAY
 SAINTS, and by the General Authorities of said Church has been
 duly appointed to a Mission to *the Southern States* —
 to PREACH THE GOSPEL and Administer in all the Ordinances
 thereof pertaining to his office.

And we invite all men to give heed to his Teachings and
 Counsels as a man of GOD, sent to open to them the Door of Life
 and Salvation—and assist him in his travels, in whatsoever
 things he may need.

And we pray GOD, THE ETERNAL FATHER, to bless
 Elder *Harmer* and all who receive him,
 and minister to his comfort, with the blessings of Heaven and
 Earth, for time and all eternity, in the name of JESUS CHRIST.
 Amen.

SIGNED AT SALT LAKE CITY, TERRITORY OF UTAH,

September 8th 1885—, in behalf of said Church.

John W. Taylor
Geo. Cannon

First Presidency.

pain were daily portions to this Elder of Israel and his companion. Later, when his own son Earl Williams Harmer was laboring as a missionary, some thirty-one years after his own mission, Loren sent him letters in which he reminisced about some of his own experiences. As far as we know this is the only record of the missionary activity of Loren, and parts of those letters are reproduced here to illustrate the times of difficulty, testing and trial, as well as joy that was experienced during those eventful days in "Old Virginie."

Excerpts from a letters to Earl W., with no date attached:

".....brother Woods sed I want you to understand that we are the servents of the living God and have the true gospel of Christ to give you and if you refuse us a plase to stay as the servents of God we shake the dust of our feet against you...and if you take us in god will bless you and he sed these words under the spirit of god and I felt my hat and my hair was standing straight up and I looked at the man and he was white in the fase and his hair stud straight up worse than mine was and he stood still and couldent speake for a few minutes and then he sed come in and before we left that mans house we had converted him and his family. So you see the Lord works in a misterious way his wonders to proform. Well I must go...Be prayerful and listen to the promptings of the Holey Ghost and it will guide you both in the path of duty and safety...from father...excuse the pensial wrighting."

Letter dated August 9, 1917

"....the first feed I had in Old Virginie I never will forget it. It was away back in the timber country and when I got their it was in September and their wasn't a gristmill within 25 miles of the plase and the first feed I had they took and shucked the corn..it wasn't quit ripe and they rubed the ears of corn on a grater a peace of tin with holes in it and rubed it on the rough side of the tin and this chued the corn curnles up in about 4 or 5 peaces and this made the meal verry corse and they didnt have eney salt to put in the bread and I was hungrey and I ate just a littel to much of the corn and not having eney salt in it I rold and tumbled all night just like a mule that get to much corn and

and in the morning the people asked me if I slept good and I told them no that I was subject to stomach ache but I had a worse night than I had for some time. I didn't tell them that it was the corn bread without eney salt in it and it took me a long time before I could get ust to it but in about a month I begin to like it espeshaly when they had some sweet potatoes and a possom or a coon to mix with the corn. I expect you will have some expearence about like I had before you get back home but it is worth a good bit for all of that to us all though sometime when we are passing thurgh our experiences in life it seems hard for us at times just when we are passing through some of the tuff part of life but for all of that it is worth a good lot in making up our lives and sometimes the most bitter things as we are passing throgh them become sweet at the end of life. Especially is this true when we are laboring for truth and righteousness...

"....You was asking about the crops on the mountain. The Spring grain hant eney good but the fall grain is good it has ben to dry for the spring grain I am cutting the second crop of lucern today and this will be a good cutting and the third crop this year. Their is plenty of hay and some to spair to uncle Sam for the solgers horses. I guess you see the papers and cann see that the war was in full bloom and 36 boys from Springville is drafted. .it is better to be a solger for Christ than it is for uncle Sam although it is essensail to have solgers for Uncle Sam but if I had my choice I would inlist in Christ's army first."

Excerpts from a letter dated Springville, Oct. 14, 1917..

"...I wish I could be with you and take part in a street meeting once more. It would be the joy of my life. It brings the most comfort to preach the gospel of peace although one sees some hard times for a-while when an Elder is opening up a new field of labor among strangers. But it all gives experience and this gives knowledge and knowledge is power...

"....I remember once we asked for something to eate at a plase and the woman of the house said she was going to wash and she sed that she didn't have time to cook and while we was talking her little baby that

could hardly walk fell on the flour and started to cry and I picked her up and started to sing a little to make her stop crying and the lady sed I wish you men would sing a hymn and after taking awhile we sang O my Father and when we was through she sed I will fix you some breakfast and she had the good old bacon frying in less time than I am taking to tell you about it. She sed I am ashamed the way I treated you when you first came and she wanted us to sing more and we sang another time and she had our breakfast ready. She didn't know that we hadn't eate since the morning before and of course we could eate harvey and I sed to her this is the best corn bread that we have ate since we came to Old Virginnie and I sed to her how nice your Pork is and the sweet potatoes I sed is the verry best and by prasing her cooking she sed I am glad to see you enjoy my cooking just eat as much as you want. But she didn't know that we had mist three meals and our appetites helped to make things tast good so if you can't get a chance to preech just sing.

Excerpts from a letter dated "Springville, Feb. 25, 1918...

"...I remember once that myself and pardner had went without food for about two days and we was going through the woods and we came to a garden and the onley thing in it was some turnips and we got out our jack knives and was just in the act of devouring a big turnip and we heard somebody coming in the woods and low and behold it was a woman that owned the garden. She was coming to get some beans for dinner and when she saw us in the garden she started to run. I called her to not be afraid of us. "We don't hurt you," I said. We were hungry and thought it would not be much harm to eat a few turnips. I said we read in the Bible where Christ and his apostles were going through a field and the apostles was hungry and they plucked a few ears and ate them and I said to her we have the same gospel to preach to you that they had. She said, "how can that be?" I said to her that the gifts and blessings that was enjoined in the Church of Christ when he was on the earth has all been restored upon Joseph Smith the prophet and he bestowed the same blessings in the Priesthood on other men and it is given by them to us to preach and teach the people the true road to eternal life and we baptise by immershion and lay on hands for the

reception of the holy ghost. I said we believe that most denominations has changed the laws of God and have broken the everlasting covenant and they preach for hire and devine for money just as the old prophets said they would. She said don't you charge for your time and I said no and we pay our own expenses only we ask for a place to sleep and eat. We furnish all the rest and expect God to reward us in the eternal worlds to come for our work. She said to us come to the house with me and have dinner. I thanked her and said God will reward you for your kindness to us and when we got to the house she said I have got a sick child here it has been sick for three weeks. I said we believe in annointing the sick with oil and pray over them and if they haint appointed unto death they will be healed. She said I wish you would pray for my child it has been sick a long time and don't get eney better. It was then that we exersised our faith in behalf of the child and blest it in the name of Jesus Christ and promest life and health on the child and the mother was over joid to think that it should live. After dinner we got ready to start on our jurney and she asked us to cal on them when we came back. In about four or five days we was on our return trip and we cald on them and she mett us at the dower and said my child is well and up playing around the house. It was then that we received our pay from the Lord for the long time that we had went without eating. So when you pass through some tight places don't complain not one of you because God has a purpose in it."

After his mission Loren returned to his farming, but from that time forward his health was never again what it had been as a younger man. Even though still in his early thirties a life of hard work, often poor food and care had taken its toll. He still persevered with his characteristic strength and faith in himself, and once again became one of the recognized farmers in Springville. He made weekly trips during the summer and fall to the mines in Park City where he sold his wares. Often accompanying him would be several of his sons, for these trips provided much of their educational opportunities as well as giving their father some much needed help in the journey. During this period of time Loren's two families were growing, and the added responsibilities



MAIN STREET, SPRINGVILLE, UTAH. 1959



Springville Second Ward, built under the direction of Bishop Loren Harmer.

left him little time for his personal needs or amusements. Ellen Tew Harmer had retained her residence in the original family home on main street in Springville. Ida Williams Harmer felt keenly the need for educating her growing family, and thus Loren obtained for her a home in Provo. Later she moved from this original home to 55 East 6th North, Provo, where she took in boarders to help make ends meet, often doing a heavy days wash for family and roomers entirely by hand. Loren was able to bring the family much of their needed food and supplies, and somehow they managed to get along.

In April, of 1892, Loren once again received a call to service from the Lord through his annointed servants. This time it was to preside as the Bishop over the newly created Springville Second Ward. Loren had been a Sunday School teacher most of his life, and for all his life he was a faithful tithe payer. Now at thirty-eight years of age, a graduate of the schools of hard training and experience such as only could be found in the frontier life and missionary experiences he had been through, Loren was found qualified to become a Bishop when the office entailed being a literal father in Israel. Hard pressed to provide for his families and his own needs, Loren found it impossible to say "no," and as before, all personal needs and desires were set aside to answer the call to serve the Lord. While fulfilling the normal duties of being a Bishop of a new ward, Loren was given the responsibility of overseeing the construction of a new chapel for the Springville ward. Giving carelessly of what little good health and strength he had, working diligently, prayerfully, and never asking of others what he could not do himself, Loren bent to the task and saw its successful completion before being released as bishop in 1900.

During the fall of 1897 Loren had been elected for a two-year term as a city councilman for Springville. This position, accompanying his call as the Bishop must have made him one of the most respected and influential men in all Springville at that time. It is difficult to see how he could possibly fulfill all the offices and duties that were his, and still find a way to provide the needs for his families. Somehow, by his own industry and the blessing of the Lord he was able to do so, and it

must have been a strange world indeed for him when he found himself released both from the Bishop's assignment and that of City Councilman also.

It is impossible in a history so brief to say much of his families, the children found there and the trials and joys that life gave to all of them. Many many memories are still vibrantly alive in the hearts of those who went through those days, and they tell stories of indians who visited the home, sometimes peacefully, sometimes not; Ida Williams drew her water from an open well for many years, and with her son George she milked 22 cows night and morning to help provide for the family needs. At Christmas time she found the way to play Santa for all the children in the ward, and she was so good that even her own children were not aware of who was really behind the white whiskers and baggy pants. From all of those who knew Loren, whether it be as a father, uncle, cousin, or friendly Bishop, there have come endless testimonies of his devotion to the gospel of Christ, his unswerving honesty, and his ever willing desire to serve God and his fellow men. Probably the supreme test to come into his life found its expression in what remains yet a cloud of mystery, but is here reconstructed as best as possible.

Sometime in the spring of 1897, Loren was visited by President Joseph F. Smith of the First Presidency. What exactly transpired is not known, but it is known that after this meeting, and after much thought and prayer, Loren Harmer entered into his third polygamous marriage. For a man holding the office of a Bishop, whose whole life had been devoted to the church and who habitually lived in absolute obedience to the counsel and admonishment of his leaders, and the scripture, such a step without the divine sanction that would accompany the marriage being performed in a temple, would have been impossible. The manifesto had been given, the Endowment House taken down, and the official sanction of the church had been removed from polygamous marriage. Yet, in spite of all these obstacles, and in the face of the terrific hardship that such a move would entail in every possible way, Loren once again answered the call given to him and obeyed the will of the Lord. This act was to have tremendous repercussion in his life,

for out of the marriage Loren was to be subpoenaed as a star witness in the trial of Apostle Reed Smoot before the U.S. Congress. The strangest of fiction could not create a greater drama as this man sat before the eyes of the world and held in his hands the choice of sacrificing his own happiness and freedom, the peace and public respect of his families, in order to aid a man in a fight that was not rightfully any of Loren's business. On the other hand, Loren could turn his back on all of that and think of himself and his loved ones for once, and be turned free to return home to his family and farms. Not a moment did he hesitate, and remaining firm and steadfast in his loyalty to the church, he testified before the committee to his own indictment, taking full responsibility for what he had done. Throughout his life, he had known strife and hardship which had prepared him to expect the worst and still kneel in grateful thanks for the blessings that God had brought into his life. Once again he arose to the challenge, and once again the will of God and the gospel of Christ remained paramount in thought and action. The testimony as recorded may be read by anyone who will bother to go to a library. That need not be re-printed here. Suffice it to say that Loren Harmer had six months of time to think over his decision, for that is the term that was meted to him in the State Penitentiary in Salt Lake. Ironically enough, it was his own brother-in-law, Tom Williams, that had to come and take him to the jail. There, along with various other Bishops, Stake Presidents, and faithful ones of the church, he paid his penalty for obedience. Yet there is recorded neither on paper nor in any living memory a whisper of complaint of any type. It was his wish that the incident be forgotten, and he was never found willing to comment upon it after his release. Doubtless, as he later advised his son Earl who was serving as a missionary, he looked upon this as one of the trials that the Lord brought into his life to fulfill the purpose he had in mind when He placed us here upon the earth. Never one to be idle, Loren made various articles for use around the house while at the prison. Several of his children possess stools, chairs, etc., and other articles that were the result of his handiwork at that time.

Loren Harmer returned to his homes and farms in an even worse condition physically than he had left them. Age, oppression, and hard work had taken the strength that had remained after returning from the mission field, but he bent to his labors with a will, even opening up another 160 acres of land with two of his sons on Billy's Mountain, near Thistle, Utah. He lived to see most of his children grow strong and useful in the kingdom of God as it existed in the valleys of Utah. When he died, in November, of 1926, at the age of seventy-two, he left behind three widows, seventeen children, sixty-one grandchildren, and seven great-grandchildren. His total posterity in 1959 would be approximately two hundred and fifty children, grand-children, great-grand-children, and great great grand-children. To the end of his life Loren Harmer had been true to the principles and standards that had characterized his father, his father's fathers, and the House of Israel many centuries ago. He was a loyal servant of God, a great Bishop, and a noble High Priest after the order of Christ. He had truly lost his life in the service of Christ and his fellow men, and to the end of his life knew not an enemy nor a man who could accuse him of wrongdoing. Such was the life he led, such was the heritage he passed to those who survived him. Greater than the wealth of the world, his was a gift of eternal nature and everlasting worth. He was truly one of the noble and great ones.

CHAPTER ELEVEN

THE HARMER FAMILY TODAY

On the pages that follow will be presented some brief sketches of some of the members of the Harmer Family today. There has been no attempt to select any specific individuals to be included in this section, and everyone who cared to send in information has had that information included in the book. The author has taken the liberty of editing to some extent, and changing the biographical sketches from the first person singular in which they were usually written to the third person form in which they appear here. An effort was also made to use all photographs, but in some instances the cost of printing, or the condition of the photograph itself prevented us from doing so.

1870 - 1916

Charlotte Mariah Harmer, the oldest child of Albert Wilson and Elizabeth Ann Giles Harmer, was born 27 September, 1870, in Springville, Utah. She was blessed by Ozias Strong, on January 5, 1871, and was baptised by William M. Bromely, March 6, 1879. She was also confirmed by Brother Bromley on that same day.

Charlotte attended the public schools in Springville, where she lived all of her young life. As a young woman she kept house for her maternal grandfather, William Giles, who had lost his wife in 1892.

On September 27, 1894, she was married to Isaac Arnold C. Randle, a light-hearted jovial brakeman for the Rio Grande Western railroad. During her married life she lived in Sprginvile, Salt Lake City, Provo, Heber, and Ogden Utah. She also lived for a time in Grand Junction, Colorado.

Charlotte and Isaac were blessed with four children: Arnold C. Randle; Lois Randle Clegg; Lawrence A. Randle; and Jessie Randle. Jessie lived only a month after her birth.

Lottie, as she was always called, died in the Aird Hospital at Provo, Utah, following a thyroid operation on the 23rd of March, 1916. At that time she was forty-six years of age.



Albert William Harmer, the eldest son of Albert Wilson and Elizabeth Ann Giles, was born on March 31, 1872, in Springville, Utah. He was baptized into the L. D. S. church on April 1, 1880, and was confirmed the same day. On February 1, 1899, Seymour B. Snow ordained him an Elder in the church, and on the 26th of February, 1899, he received his endowments in the Salt Lake Temple.

As a youth he received his schooling in the Springville public schools. He worked on his father's farm, and while still in his teens was often left in charge of the farm while his father made trips to Schofield, Park City, or elsewhere to sell fruit and other produce. Often he and his brothers, Elias and Melvin, would spend considerable time in Hobble



Creek Canyon, cutting wood into stove lengths, or hauling it home. William was permitted to drive a team even as a very young man. Will and Elias once took out enough Cedar posts near Balsam Park in Hobble Creek Canyon to fence fifty acres of land in the bend of dry creek.

When the Springville Bank and Caffery Store were built, Will and Elias hauled all the brick from Provo. Each drove a team and made two trips per day. Like their father they had found some talent and ability in the freighting business.

As a young man Will was active in the church. He filled a mission to the Northern States in 1900 to 1902. Most of his labor was in Indiana, in and around Terre Haute. After he returned from his mission he met and courted Elenor Elizabeth (Nellie) Reynolds, who was teaching school in Springville. She was the daughter of George Reynolds of Salt Lake City, who had served as the secretary to the first five Presidents of the Church of Jesus Christ of Latter Day Saints.

Will and Nellie were married on the 10th of June, 1903, in the Salt

Lake Temple. They made their home in Sprginvile where Will followed the business of farming. To them were born seven children: William Reynolds Harmer, March 25, 1904; Wallacc Giles Harmer, September 22, 1905; Clifford Elias Harmer, July 17, 1907; Ida Harmer, November 10, 1909; Elizabeth Harmer, January 24, 1912; Harold George Harmer, December 29, 1914; and Glen Harmer, November 26, 1916. Glen lived only two days. Harold George lived sixteen years, passing away on his birthday, the 29th of December, 1930, a victim of polio. All of the other children were blessed to grow to adulthood.

Nellie suffered from heart trouble, and on January 28th, 1920, she passed away. Her death came during the flu epidemic when public funerals were not permitted. President George H. Brimhall of the Brigham Young University spoke her funeral sermon from the doorway of her home, a most complimentary eulogy. After the death of his wife, Will was assisted in the care of his family by his sister, Elnora, who mothered the children and cooked and sewed for them.

On November 22, 1922, Will married Esther Burton Seleck, a young widow who was living in Provo at that time. The marriage was a great blessing for both Will and Esther, and she brought a great deal of happiness into the remaining years of his life. To the couple were bron three children; Burton Albert Harmer, December 17, 1923; Nadine Harmer, September 20, 1925; And Lee Wilson Harmer, February 2, 1928.

Will was active in both the church and the community. He served one term on the Springville City Council, from 1925 to 1927. He served as city water master for several years. At that time the water master had charge of all the water for the community, the city, the fields, and even the canyon. He also served on the board of the Strawberry Water Users for one term. He was also a director of the Springville City Bank for a number of years.

For over twenty years Albert William was a member of the Second Ward Bishopric, with J. Frank Bringham, Bishop, and Nephi H. Packard as the First Counselor. When Bro. Packard moved away Albert

William became the First Counselor. In 1924 Kolob Stake was organized, and Albert William Harmer was made a member of the high council of the new stake, with George R. Maycock as the Stake President. He served on this council until 1931, when the stake was reorganized.

In this reorganization, J. Emmett Bird was made the Stake President, with J. Frank Bringham the First Counselor, and Albert William Harmer the Second Counselor. At the death of Brother Bringham, Brother Harmer became the First Counselor. He served in that capacity until his death in 1943.

In all the positions that he held, Albert William Harmer was known as a sincere and faithful worker. All of his life he had engaged in farming and the cattle industry, with as much time as possible being devoted to the work of the church. He died beloved of his family, friends, all those who knew him in the Kolob Stake, and the many many people to whom he had been a friend throughout life.

ELIAS GILES HARMER

Elias G. Harmer was born on November 11, 1875, in Springville, Utah, the fourth child and second son in the family of twelve children born to Albert W. and Elizabeth Giles Harmer.

Elias spent his boyhood in Springville attending school and helping on the farm. He also assisted his father in hauling brick from Provo to build the Springville Bank, the Senior Building, and others.

As a youngster, he traveled with his father as they hauled fruits and vegetables in a wagon to Schofield, Park City, and Salt Lake City. On the return trip from these places they often hauled coal to Springville to sell, and for the use of the family during the winter. He assisted his father, who was then road supervisor, in laying the rock used to construct the bridges across Hobble Creek.



When he was eighteen, Elias attended the dedication of the Salt Lake Temple by President Wilford Woodruff. This was in 1897, and he recalls sleeping with his father in the tithing barns where the Hotel Utah is now located.

When the Brigham Young monument was being built in Salt Lake City, Elias hauled the first seven loads of rock to the monument from Red Butte Canyon, and continued to carry materials until completion of the monument.

With the coming of the railroads to Central Utah he took his team and engaged in construction work on the Provo Canyon while helping build the D. & R. G. double track over Soldier Summit in Spanish Fork Canyon. He slept in a tent at night while the temperature was often thirteen degrees below zero.

Elias married Addie Erdman on April 25, 1900, in the Salt Lake Temple. Her parents were converts to the church, and had emigrated to Salt Lake City. They had a daughter, Blanche, who is now Mrs. Marvin H. Strong.

Elias was active in the L. D. S. church, serving as Superintendent of the M. I. A. for several years, as Ward Treasurer for some fifteen years, and in various other callings and capacities. He also has been a city councilman for a two year term in Springville.

ELNORA ELIZABETH HARMER
1874 - 1928

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Elnora Elizabeth Harmer, the third child of Albert Wilson and Elizabeth Ann Giles, was born on January 6, 1874 in Springville, Utah. She blessed by her grandfather, Elias Harmer, on the 14th of January, 1874. On March 27, 1883, she was baptised a member of the Church of Jesus Christ of Latter day Saints.

She attended school at the old Fourth Ward School house with Benjamin Walton as teacher. Early in life she became interested in sewing and assisted her mother much in making clothing for her younger brothers and sisters. In later years she became an efficient dress-maker, earning her living by that profession. Sometimes her clients desired her to do the sewing in their homes, paying by the day. Whether by the day or by the piece her work was very satisfactory. Being of a genial disposition she was well liked.

Unfortunately she gave birth to a son out of wedlock, Lacelle Harmer. Her angry father refused her a home for several years. Friends and relatives took her into their homes, until her father permitted her to return to the family home with her child. She was a very good mother to her boy, and when he died at the age of seventeen years she mourned exceedingly.

After the death of her parents early in 1916 she made her home with her sister Floss, who had inherited the family home. Elnora worked hard sewing and helping with the work of the household. In December of 1925 she caught a bad cold from which she could not fully recover. Her heart had been weakened by an over active thyroid, and she was a bed patient for more than two years. The doctors feared she would not be able to undergo surgery. However, she finally asked that she be given a chance. After a month's treatment in the L.D.S. Hospital she underwent an operation and died without regaining consciousness on July 25, 1928, at the age of fifty-five years.

MELVIN G. HARMER
1877 - 1956

Melvin G. Harmer, the fifth child and third son of Albert Wilson and Elizabeth Ann Giles, was born on September 26, 1877, in Springville.

He spent his early life in Springville, attending schools there and assisting with the farm work. He did not get along very well with his father.

As a young boy in his teens he worked at the Duck House down by Utah Lake. This was owned by a man from Salt Lake City. His association with the men and women sportsmen who came to the hotel made him restless. He longed for city life and left home for periods of time.

When the Spanish American War broke out and a call came for volunteers Melvin was working in Salt Lake City. He enlisted and was assigned to the 11th Volunteer Cavalry and later the 18th Infantry regiment. He did active service in the Philippine Insurrection.

While in the Philippines Melvin contracted malaria and tropical dysentery. However, he remained in the islands until after the trouble was over. He was given a medical discharge in September of 1900.

After his return to Springville, he served as a city marshall for five years in two different terms. For a number of years he worked at the freight depot out in Ogden.

Melvin was never married. At various times he made his home with sisters or brothers. At times he wanted a home of his own. On two occasions he had small cottages built but he did not enjoy living by himself and after a few months sold his homes.

Following the attack of Malaria Melvin's health was never good. At times he placed himself under the care of government doctors at the soldier's home in Sawtelle, California. While in the Utah Valley Hospital in Provo, he suffered a stroke from which he never fully recovered. He died on June 11, 1956, and was buried in the Evergree Cemetery in Springville.

Vernon Harmer was born on September 18, 1879, in Springville. He spent all of his life in Springville, except for short periods of time when he was working away from home.

From his childhood Vernon had a most lovable disposition, which he kept all his adult life. To be in his company was a pleasure. John Blanchard was one of his very closest pals, and he has said, "Of all my associates, Vernon Harmer was the most precious to me. He meant everything to me. With his passing came a changed period in my life."

Vernon attended the grade schools of Springville, up to and including the eighth grade. He was married to Henrietta Abigail Robertson on January 23, 1907, and later received endowments and were sealed in the Salt Lake City Temple, June 10, 1908. He was ordained a Seventy and High Priest by Joseph B. Keeler, President of the Utah Stake, in November of 1916, and was then set apart the same day as the second counselor in the Springville Third Ward. He held this position at the time of his death.

At the time of his marriage Vernon was working for his brother, Elias Harmer, and I.S. Brown, in the meat and grocery business. Then just after his marriage he was able to purchase Mr. Brown's interest in the business, and the two brothers carried on very successfully.

Vernon was a member of the Springville Volunteer Fire Department for several years and held the office of Chief at the time of his death. He was also a charter member of the Springville Kiwanis Club. He was a member of the Red Cross Committee for several years. He was always active in civic and church affairs in the community. He took part in several dramatic productions, and both he and his wife loved to dance and did so often.

Vernon's health was generally very good during his life. However, in the last few months of his life he suffered greatly from intestinal troubles and yellow jaundice. In the early days of the year 1922 he went to the L.D.S. Hospital in Salt Lake City where he had surgery. He was released from the hospital in February and came home to convalesce. However, he was not to get well in this life. He knew this,

for a day or two before he passed away, he went to the Bank and changed all of his personal holdings over to his wife. The morning of his death, February 23, 1922, he called his children over to his bed and told them what he expected of them in life. He later talked to his wife, Retta. After that he turned his head the other way and spoke to someone else who seemed to be in the corner of the room waiting, and said, "I am ready now." Vernon Harmer passed away at the age of 42 years, leaving his wife and six children behind; Crede, Georgia, Dorothy, Clara, Margaret, and Vernon, a baby of just one year.

Vernon Harmer was always a devoted father and loving husband. Everyone who knew him seemed to feel he was Vern's personal friend. At the time of his funeral in the Springville Third Ward Chapel, it was said that there were as many people at his service outside the chapel who couldn't get in as there were inside. Further proof of his popularity were the hundreds of floral offerings sent to his funeral. Vernon Harmer was a humble, hard-working, likeable man, who did much for his church, his family and his community in the short life he had here on earth.

FLOSS HARMER TAYLOR

Floss Harmer Taylor was born on October 12, 1888, as the daughter of Albert Wilson Harmer and Elizabeth Ann Giles. Floss was born in Springville, and there she spent all of her childhood days. She attended the Springville public school, and then went on to the Brigham Young University for advanced work. In the summers she attended sessions at the University of Utah and the University of California at Berkley. In 1908 she graduated from the B.Y.U. normal training and from that

on she taught school. From her first teaching position in Payson she subsequently moved to Brigham City, Spanish Fork, Logan, and then finally back home to Springville. In 1937 she received her Bachelor of Science degree from the B.Y.U. In the junior high school in her home town of Springville she had been teaching English, and did so until 1944.

Floss has always found time to be active in the church, and during her years as a school teacher she held various positions in her ward auxiliary organizations. She was secretary of the Second Ward Primary from 1903 to 1907, and then secretary of the Second Ward M.I. A. from 1916 to 1917. She then served in the M.I.A. Presidency for a period of six years. She also found time to be a teacher in the Sunday School, as well as hold the position of book-keeper for the Kolob Stake from 1925 to 1936.



In 1944 Floss forsook her teaching career to become the wife of Lee Raymond Taylor. Her husband had filled a mission to California, and had subsequently filled many responsible positions in both church and civic affairs in Payson. His years of activity were crowned with the position of Stake President in the Nebo Stake. He was blessed to serve in this capacity for some thirteen years. Floss and Lee have chosen to live in the old family residence in Springville, thereby preserving

in the Harmer family the original site upon which Elias Harmer had first settled when arriving in Utah.

Of all the positions in both church and school that she has held, none has been filled with greater devotion and more adequacy than that of being treasurer of the Harmer Family Genealogical Association from 1939 to the present time. Her consistant labors have given much to the family in both service and knowledge, and they shall always be very indebted to her for all that she has done.

Ernest Harmer was born in Springville, Utah, on August 19, 1890, and was blessed by James Whitehead, January 1, 1891. He was the eleventh child and sixth son of Albert Wilson Harmer and Elizabeth Ann Giles.

Ernest was educated in the Springville public schools, his first teacher being Julia Alleman. When he was nine years old, his brother Jesse died, and was buried in the Evergreen cemetery, a new cemetery between Springville and Mapleton. A rose bush was planted by Jesse's grave. Ernest faithfully rode his pony to the cemetery every other day to put water on the bush. Although the cemetery was very dry and was sandy at the time, the bush thrived. In fact, it lived for some seventeen years.

As a deacon Ernest gathered fast offerings on Saturday. People contributed whatever they could: flour, butter, eggs, etc. These commodities were taken by Ernest to the Bishop. At that time his father paid his tithing in hay. Ernest went with him to the tithing office with every tenth load. Bishop Hill received it and Ernest helped to unload it. As his mother paid her tithing in butter, he often took it to the office for her.

On October 3, 1916, Ernest married Stella Laura Beck in Salt Lake City. This marriage was solemnized in the Salt Lake Temple on April 17, 1946. Ernest and his wife have raised three children: Naomi Harmer Meiling Frederickson, Arval Lacelle Harmer, and Joyce Harmer Henrickson. They have eleven grandchildren and two great-grandchildren.

Ernest has had various occupations, from 1916 to 1935 he leased ground and farmed. For seven years he worked as county road supervisor. In January of 1940 he underwent thyroid surgery at the Dee Hospital in Ogden. Not being very strong that spring, he took the job of watching the herd at the city pasture and continued in that work until 1948 at which time the Springville City closed the pasture. Since 1948 he has been employed as the caretaker of the Evergreen Cemetery.

During a short trip in January of 1957, he and his wife and son and daughter-in-law were privileged to go through the Los Angeles and Mesa Temples.

Loren Elias Harmer was a son of Loren Hannibal Harmer and Ellen Amelia Tew. He was born in Springville, Utah, on February 1, 1877. This information is taken from his own autobiography, written just prior to his death on October 13, 1942.

"I was born and raised on a farm and labored with my father until I was married. My father at that time being one of the most prominent fruit and vegetable farmers in Springville. My education was limited, for at that time an education was not as available as it is today. But with the assistance and good planning of my mother I was able to finish the eighth grade and take one winter of training at the Brigham Young University.

In 1896 I received my patriarchal blessing. It was given to me by Patriarch Charles D. Evans as a guide for the remainder of my life. I have seen many of these blessings fulfilled and hope to be able to see the rest come true as part of my life.

I was married to Sylvia Houtz, on October 28, 1897. Sylvia was the eldest daughter of Watson C. Houtz and Sophia Bohne and was born in Springville. We moved to Mapleton about a year afterwards to make our home. Here we lived and reared our family together. After the birth of our twin daughters in 1915 my wife's health began failing and she died on December 29, 1920.

I was ordained an Elder on March 27, 1904, by Brother Edward M. Snow, and one month later my good wife and I went to the Salt Lake temple and had our endowments sealed upon us and also our children sealed to us in April, 1904. I was ordained a high priest by Simon P.



LOREN ELIAS HARMER



SYLVIA E. HOUTZ

Eggertson and I am happy to state that I have the genealogy of my own priesthood back to Father Adam. At the same time I was ordained a High Priest I was set apart to labor as the First Counselor to Bishop Loren A. Neilson, and was subsequently released in 1924.

On May 26, 1927, I married Henrietta Hales Johnson, widow of J. William Johnson.

In my life I have served as the chairman of the Genealogical society of Mapleton, and as chairman of the Kolob Stake Genealogical Society. On April 1w, 1931, Apostle John A. Widstoe set me apart as a high councilman in the Kolob Stake. I appreciate very much these callings and enjoyed them deeply.

I have also been active in civil government affairs of Mapleton. I served as a town board member for several years and have been a member of the Mapleton Irrigation Company Board for 23 years. I was Mapleton precinct chairman for the Republican Party for six years.

I have worked as a farmer all of my life operating an irrigated farm in Mapleton and homesteading a large dry land farm on Billy's Mountain near Thistle, Utah. Probably my greatest satisfaction in life has come from serving my God in various capacities in His church. I have a strong testimony of the truthfulness of the gospel and I have always tried to pay my tithing, and give an unlimited amount of my time in the service of my church. In my later years I became very much interested in temple work and made many pilgrimages to the House of the Lord to do work for the dead. I love my family and have received much joy from associating, living and loving as one of them.

ANGUS LEO HARMER

Angus Leo Harmer was the second son of Loren Hannibal Harmer and Ellen Tew. His early life was spent in Springville on the farm with his father. He was not given an opportunity to gain much education, and except for an occasional winter spent in school his formal



THE FAMILY OF ANGUS LEO HARMER

Back: Harold, Helen, Blaine, Erma, Ralph, and Eva.

Front: Lucile, Leo, Neva, Arthur, and Elva.

education was very limited. When the Salt Lake Temple was dedicated Leo rode his bicycle from Springville to Salt Lake and attended the dedication. At the age of sixteen he was hauling lumber for contractors for one dollar a day. He made many trips to Spanish Fork to court Nena Gudmundson, who had come to Utah directly from Iceland when she was five years old. Sometimes he went in a rig or buggy if he could get one, or when the weather was good, he rode his bicycle. Leo and Nena were married in Springville by his father, and later on in the Salt Lake Temple. They were blessed with twelve children, four of whom passed away from various causes before reaching maturity.

In 1902 Leo secured some land in Canada, so they moved the family there for two summers. In 1907, while in Utah on a visit, they took their three children through the Salt Lake Temple and had them sealed after getting their endowments. They finally left Canada because of crop failures and on May 6, 1908, they returned to Mapleton.

Here in Mapleton the rest of the family were born. Leo and his brother Ellis homesteaded a dry farm on Billy's Mountain, up Spanish Fork Canyon, north of Thistle. The family enjoyed many happy experiences and much hard work on the farm. The children all remember the steep, winding road up the mountain to get to the farm, and the serious accident that Ralph had in bringing a tractor off the mountain.

Leo worked in civic affairs and helped much with the improvements in the town of Mapleton. He served in the town board for over twenty years and was mayor for eight years. He worked as a road supervisor and was instrumental in helping to bring culinary water and electricity to Mapleton homes. Nena was president of the Relief Society in Mapleton from 1917 to 1921. When they started building the new chapel in Mapleton, they asked Leo to be chairman of the building committee. They thought it would be nice to have the inside furnished in walnut, so Leo got some men to help cut down enough walnut trees and after it was cured they sent it to Salt Lake to have the furnishings made. He put much time and money into the new church. It took four years to build it. Leo and Nena kept one missionary in the field for two years, their son Arthur served in the Northern States Mission from 1925 to 1927.

Leo worked hard as a farmer and Nena and the children helped whenever they could. He operated a threshing machine for six years and worked as a field man for the sugar company and also for the Federal Land Bank. About 1945 Leo's health started failing so he decided to sell the house and farm to his son Ralph.

On March 23, 1947, Leo and Nena celebrated their golden wedding anniversary at the new Mapleton church. The children gave the party and presented them with golden wedding rings. This was a most memorable evening, as it had now been forty years since they left Canada in June of 1907.

Leo gave up smoking after fifty years in hopes that it would help his Asthma, but he continued to suffer from the affliction and even get worse. After Lucile died in 1953, Leo and Nena thought about moving to Springville to be near the doctor. In 1955 they sold their home and moved into an apartment in Springville. Leo had to take oxygen to help his breathing, and did so for several years. Death finally released him from his pain in August of 1956.

Leo and Nena had 35 grandchildren and 17 great-grandchildren living at the time of his death.

EDNA HARMER ROBERTSON

Edna Harmer was the youngest daughter of Loren Hannibal and Ellen Amelia Tew Harmer. She was born in Springville, Utah, on the 23rd day of May, 1897.



EDNA HARMER ROBERTSON



JOHN WESLEY ROBERTSON

Edna entered the Jefferson school on South Main in Springville in 1903. At the beginning of the fifth grade she transferred to the Washington school. In 1916 she graduated from the Springville High School as class valedictorian. By working hard and transferring some excess high school credit she completed the two year normal degree at the Brigham Young University in one year. For the next two years she taught in the Provo City Schools.

True to the promise of her Patriarchal Blessing, Edna became a Sunday School teacher when she was only fourteen years old. She is now sixty-two, and during all of her life she has been serving in the Sunday School in one capacity or another. Her life has also seen a great deal of other church service, in the M.I.A., the Relief Society the Primary, and with her husband, a Stake Missionary in the Santa Monica Stake Mission. During that period of time they were blessed to see twenty-eight converts come into the church. In October of 1956, Edna and her husband were called to be ordinance workers in the Los Angeles Temple.

It was while attending the B.Y.U. in 1917 that Edna met John Wesley Robertson, whom she married some two years later in the Salt Lake Temple. He was born in Spanish Fork, Utah, but had lived in Lovell Wyoming, since early childhood. He filled a mission to Australia and served in the first world war. John has a Master's Degree from the B.Y.U. in education, and a Doctor's degree from the Los Angeles School of Optometry. He has always been active in the church and in educational pursuits. He was Bishop of Mar Vista Ward in Santa Monica Stake, and served in the Stake Mission Presidency, and is now serving as an ordinance worker in the Los Angeles Temple.

Edna and John have been blessed with a fine family, three sons and three daughters. They have also had fourteen grandchildren, and feel that their lives are a great testimony of the blessing that comes from serving the Lord and keeping his commandments.

Bertha Harmer was born on March 7th, 1884, the oldest daughter of Loren Hannibal Harmer and Ellen Amelia Tew. Her early life and education were in Springville, Utah. On June 19, 1907, she entered the Salt Lake Temple to be sealed to Claude Francis Weight. Bertha and Claude have spent most of their lives in Springville, Provo, and Knightsville, Utah.

Bertha and Claude have been blessed with seven children that have been able to grow to maturity. They are, Lewis F., born on May 25, 1908; Reed L., born August 28th, 1909, died on September 14, 1934; Bert H., born November 22, 1911; Virginia Weight, born August 17, 1913; Vera, born October 12, 1918; Blanche, born September 26, 1920; Myrle, born August 17, 1923.

Bertha has always been active in the church, and has been especially blessed with positions of responsibility and leadership in the M.I.A. and the Relief Society. In almost every ward in which she has resided Bertha has been either a counselor to the President or the President of the Relief Society.



BERTHA WEIGHT

CLAUDE FRANCIS WEIGHT

Willis E. Harmer was the oldest son of Loren Elias Harmer and Sylvia E. Houtz Harmer. Willis was born in Mapleton, Utah, on May 14, 1898.

He was raised on the farm and helped his father with the farming until he was married. He received his education at Mapleton grade school, Springville High School, and the Brigham Young University. In 1918 he married Inez Roundy, who was born in Mapleton also. She was the daughter of Adelbert Roundy and Josephine Tuckett. They became the parents of five children, four of whom are still living. They are: Naomi, the oldest, who is the wife of Reed L. Clegg, assistant manager of the Veteran's Hospital at Salt Lake City, Utah. Berniece, who is the wife of Ennis Woffindent, a farmer residing in Benjamin, Utah. Maxine is the wife of Melvin Hardwood, whose trade is carpentry and cabinet making, and they reside in Salt Lake City. Kenneth is the youngest, and is the husband of Helen Irwin. He is a welder at the Pacific States Cast Iron Pipe Company, at Provo, Utah.

Willis spent the early part of his married life as a farmer, but for the last thirty-three years he has worked at the Pacific States Cast Iron Pipe Company. He is still one of their most trusted employees.

Willis has held many positions of responsibility within the church. He was president of the M.I.A., and also a counselor in the Elder's Quorum Presidency. He has been in the Sunday School Superintendency, and was for some time the group leader of the High Priest Quorum in his ward. At present he is the assistant ward clerk.

Willis has also been active in civil affairs in Mapleton. He served as a member of the Town Board for several years, a town clerk, and was Secretary of the Mapleton Irrigation Company for the eight years previous to this writing. He is a member of the Lion's Club, and has been a leader in recommending many local and civic improvements.

Alga Harmer was born on May 4, 1900, as the daughter of Loren Elias and Sylvia Houtz Harmer. Early childhood days for Alga were spent in Mapleton and Springville, Utah. She attended grade school in Mapleton, and then in 1916 attended the Springville High School.

On May 7, 1919, she journeyed to the Manti Temple to be wed for all time and eternity to Spencer Mackley. They have been blessed with five children in their married life. They are: Eldon Spencer, born March 6, 1920; Evelyn Alga, born October 21, 1922; Yvonne, born May 5, 1925; Venetta, born February 9, 1930; and Ronald James born March 3, 1934.

Alga and Spencer have both been blessed with many many opportunities for activity and service within the church. The Primary, Relief Society, Sunday School, and M.I.A. have all called upon Alga at one time or another for her help and service. Alga's mother died in 1920, and she and Spencer then moved in with her father to help take care of him at that difficult time. After they moved once more into a home of their own, and eventually were able to build a home that they had designed themselves.

In February of 1942, Alga's father's health began to fail him and he spent most of the next nine months until his death with her family. In this and many other ways she has displayed the feeling of loyalty and appreciation that she has for the life and heritage that her parents had passed on to her.

Spencer Mackley too has seen more than his share of service in answer to the call of the church. He has been blessed to know and admire all of the Presidents of the church since Joseph F. Smith. He has seen service as Sunday School teacher and Superintendant, M.I. A. President, Scout leader and troop committeeman, Elders Quorum President, High Priest Group Leader, and now is in the Kolob Stake High Priest Quorum Presidency. He has a great testimony of the gospel, and with his wife has often journeyed to the temples of the Lord in order to participate in the ordinances performed therein.

Lewis J. Harmer was born at Mapleton, Utah, on January 26th, 1910. He was the fourth child of Loren Elias Harmer and Sylvia Houtz. Lewis lived in Mapleton until he had finished his schooling, attending grade school, highschool for four years in Springville, and one year at the Henager's Business College. He then attended the Brigham Young University for four years, and graduated in 1933. He majored in accounting and minored in English. During school he was active in dramatics, debating, and journalism. He also had considerable experience in public speaking, and started teaching Sunday School at the age of nineteen.

While at the Brigham Young University he met Lucille Wiscombe, and on November 18, 1935, Lewis and Lucille were married in the Salt Lake Temple by President George F. Richards. They now have four children, three boys and a girl, and have always known an ideal Latter Day-Saint home life and spirit.

Lewis has always been active in the church. Some of the positions that he has held are: Sunday School Teacher, Eagle Scout, Scoutmaster, Sunday School Superintendancy counselor, President of M.I.A., President of the Elder's Quorum, Secretary of the Seventies Quorum, Chairman of the Ward Genealogy Committee, Ward Clerk, Second Counselor in the Ward Bishopric, Stake auditor, and at the present time, he is Bishop of the Pleasant Grove First Ward. (1959)



l. to r.: Jerry D., Linda Lee, David L., Lucille, Lewis J., Robert E.

Lewis has also been active in the community, having held the following positions: Member of the junior Chamber of Commerce and the Lions Club, Secretary of the Jaycees, chairman of Cleanup and Beautification committee for Pleasant Grove, which was awarded first place in competition with all cities up to 25,000 in the Nation, chairman of Centennial Beautification committee for Pleasant Grove, which was awarded first place in competition with all cities preparing for Utah's centennial year in 1947, chairman of Pleasant Grove City Planning Commission, and at the present time, 1959, he is serving a four year term as a member of the Pleasant Grove City Council.

Lewis has written several magazine articles that have been published. He has written a book entitled "Revelation," which was published in 1957 by the Bookcraft Publishing Company of Salt Lake City. It is an L.D.S. doctrine book attempting to cover the whole subject of revelation with particular emphasis on the Latter Days. He spent as much time as possible over a ten year period in preparing the manuscript, and found that it was one of the great experiences of his life.

Lewis has worked as a cost accountant most of his life, being employed consecutively by Utah-Idaho Sugar Company, United States Employment Service, United States Steel Company, and Pleasant Grove Canning Company.

Lewis F. Weight was born in Springville, Utah, and attended grade schools there until about ten years old. At that time his parents moved to Tintic Mining District, and he attended school through the 9th grade. He then moved to Salt Lake City where he attended the tenth grade, and except for his attendance at a Mechanical Arts School in Kansas City for a few months, this concluded his formal education. After that Lewis went to work in various trades, but usually in shop work.

Lewis has always attended church quite faithfully for all of his life. He has come up through all the offices of the priesthood, including the office of Seventy, and has served in each office as his age entitled him to do so.

On November 20, 1930, Lewis married Lucille Kayle in the Salt Lake Temple. Shortly after his marriage he moved to Pocatello and there was again called to Labor in the Elder's Quorum Presidency, as both counselor, and president. His present responsibility in the church is as General Secretary of the Aaronic Priesthood in his ward. Lewis has done some endowment work in the temples nearly every year since his marriage, and has found an even greater interest in genealogy as of late.

Lewis has acquired a strong testimony of the gospel, and especially encourages his family to honor the Sabbath Day. He has met personally a few men of the General Authorities who have visited his stake; such as, President Heber J. Grant, J. Golden Kimball, James C. Christensen, church historian, and Elder Marian D. Hanks.

Lewis has been particularly grateful for the inspiring Patriarchal Blessing that he received when he was but thirteen years old. It has been a guide to him for all of his life.

LUCILLE KAYLE WEIGHT

Lucille Kayle was born on May 2, 1912, the daughter of John Hyrum Kayle and Emily Arvilla Holt. In September of 1918 she started school at the Willow Creek School in District no. 24 at Burley, Idaho. She

attended school there through the 4th grade, then moved into Burley, returned to Willow Creek, and then finally found herself in the 8th grade at Mountain City, Elko, Nevada. She then moved to Spanish Fork, Utah, where she attended the balance of her school years.



Lucille taught a Sunday School Class for ten years while living in the Spanish Fork Second Ward. Her family then moved to Pocatello, Idaho and there she worked for four and a half years in the Primary as a teacher and first counselor in the Primary Presidency. She has since spent many years in both Primary and Relief Society work, often being called upon to act as the president of these organizations.

On November 20, 1930, Lucille married Lewis F. Weight in the Salt Lake Temple. To them was born a baby boy on September 21, 1931, but the child lived only five days before passing away. On the 6th of August, 1934, a baby girl was born into the Weight home, but she too remained only a short time, being called back to her Heavenly Father at the age of four years and four months. One year later, on the 21st of December, 1939, a baby boy, Glade, came into their home and has continued to bring them much joy and happiness. On January 22, 1943, a baby girl, Doris, arrived in the Weight home. She too was granted but a few months to remain with the family, and died on September 27, 1943.

Through all of their trials both Lewis and Lucille have found great comfort in the gospel and have remained active and faithful in the performance of their church duties.

Isabel Harmer was the fifth child of Loren H. Harmer and Ida Alice Williams. From her parental influence and the affect of an agrarian community environment came the pattern of thrift, hard work, family devotion and service to others which has characterized Isabel's life.

Isabel's formative years were spent in Springville, Utah. Like the other children in the Harmer family she learned to work on the farm at an early age. One of her favorite memories of her early life on the farm was the way in which her father would take the family for a "Bob Sled" ride in the winter time. Father Harmer would fill the sleigh with syraw and then a covering of "canyon quilts" furnished warmth and protection. To give extra special warmth hot bricks were wrapped in burlap and placed under the covers.

There were experiences too, which helped Isabel build faith in God and the restored gospel. Such an experience happened to Isabel when she was about ten years old. It was customary for Father Harmer to market the produce of his farm in Park City. Berries, melons, and vegetables were sold to the mines. Sometimes Isabel accompanied her father on these selling trips. On one trip, Father Harmer was uneasy because he had observed several men watching him as he received payment for his wagon load of goods. A bit nervous, he started toward home. When darkness fell, he pulled his wagon off the road to spend the night before resuming his journey. He wrapped the money earned from this trip in his bandana, tucked this into the pocket of his daughter's coat and then put the coat in an empty box which he placed in the bottom of the wagon bed. Before retiring for the night, father and daughter knelt in humble prayer and asked the Lord to protect them and their earnings. After awhile they were aroused from their beds by three men who approached on horse back. Dismounting, these intruders came forward on foot to search for the money gained from the day's sale of the produce. Father Harmer got up and lighted a lantern. He put forth no resistance and assured his visitors that he had very little money. After being allowed to search the wagon without success, the would be robbers were thwarted in their desires and left. This was the beginning of Isabel's strong testimony of the power of prayer.

Brother Oliver Huntington was one of those who used to call on the

family, but Brother Huntington was no ordinary visitor, because he carried a very special cane. He had been present when the martyred bodies of Joseph and Hyrum were transferred from the wooden boxes where they had first been placed, to other boxes for burial. At that time he removed a lock of the Prophet's hair and later obtained a piece of the box where Brother Joseph had first been hidden. From this he fashioned a cane, enclosing the lock of hair under a piece of glass which he placed on the top. While the children sat on his lap, Brother Huntington would tell them of the martyrdom of the prophet.



At the age of twelve, Isabel contracted Diphtheria. She became seriously ill and unconscious for several days. In an effort to affect a cure, the doctor gave her the first dosage of diphtheria anti-toxin administered in Utah County. The anti-toxin however, produced a hemorrhaging in her nose and throat which further complicated her condition. Through the ordinance of blessing the sick administered by her father, she finally recovered. This experience gave her an appreciation of the priesthood of God.

When she was thirteen, her mother moved the family to Provo in an effort to provide the children with better educational opportunities. Isabel completed the 8th grade there and also attended high school at the Brigham Young University. It was here that she met John Robert Walsh, a college student from Farmington, Utah. They were married in the Salt Lake Temple on June 16, 1909, the year of his graduation.

Their early years of married life were interrupted the following

October by John's three year labors in the Swiss-German Mission. While he was gone, Isabel taught school one year in Farmington and two years at the Timpanogos School in Provo. Upon his return in 1912 they settled in Farmington which has since been their home.

In March of 1915, John was called as Second Counselor in the Farmington Ward Bishopric. Thus began a life-long period of service to the church. Isabel unhesitatingly devoted her energy, time and talents to supporting her husband in his many church callings and to rearing their family of six children: Reed, Ruth, Robert, Bertie Del, and Maralyn.



Notwithstanding her primary accomplishments as wife and mother, Isabel also served in the church. Before her marriage she was in the M. I. A. Presidency of the Provo 4th Ward. While John was on his mission she served in M. I. A. presidency in Farmington. Subsequently she has been a teacher in M. I. A. & Relief Society, and a counselor in the Primary Presidency. Her crowning church activity has been that of ordinance worker in the Salt Lake Temple.

When Bishop A. L. Clark was released in 1930, John R. Walsh became First Counselor to the new Bishop, Elijah B. Gregory.

After serving in this capacity for five years, he was ordained a Bishop by Charles A. Callis on December 31, 1935. He presided over the Farmington Ward for the next seven and a half years.

It was during this period that he was charged with initiating and completing a ward building program. The Farmington Ward Chapel, birthplace of the Primary Association of the Church, had become inadequate. Because of its historical significance, the stone chapel proper was to be preserved. Located some distance away from the chapel was the old amusement hall. This adobe structure, facetiously known as the "white elephant" was razed; and the adobes were used to help line the new recreation hall, classrooms, and offices which were added to the new chapel.

Bishop Walsh was relieved of his responsibilities as Father of the ward with the ordination of a new Bishop in August, 1943. Subsequently he served on the South Davis and Davis Stake High Councils. He was the senior High Councilman in the latter organization at the time of his death which occurred on July 22, 1955.

John Robert Walsh was a man short of stature but of high ideals. He had a keen sense of humor, a ready wit and a hearty laugh; and he loved a good joke. He had an unbending standard of honesty and an unrelenting desire to serve God and his fellow men. A teacher by profession and a servant of God by choice, he touched the lives of countless persons, both young and old alike.

PEARL HARMER HOLDAWAY

On April 22, 1888, Loren Hannibal Harmer and Ida Alice Williams received into their lives their fourth child and second daughter, whom they chose to name Pearl. Pearl lived in Springville for most of her early life, and then moved to Provo when in her early teens. There she finished high school and went on to the Brigham Young University. A young man named Hugh Holdaway came to board at Pearl's mother's house, and ere long the couple found greater interest in each other than their studies at the B.Y.U. They were subsequently married in the Salt Lake Temple and now reside in Salt Lake City.



Back: Richard, Loren Demar, David, Hugh Von Loy, George Harmer
Front: Ida Artel, Laura Elaine, Hugh, Pearl, and Inez

At the age of seventeen, Lida Harmer had already finished her normal course at the Brigham Young University and was teaching at the school in Midway, Utah. Lida had been born on January 2, 1894, in Springville, Utah. She was the sixth child and fourth daughter of Loren Hannibal and Ida Alice Williams Harmer. She had her education in the schools of Springville and Provo, finishing the normal teaching course at the Brigham Young University.

In 1919 she moved to Salt Lake City and began teaching in the schools there. Later, in 1922, she was furthering her education at the Utah State University in Logan when she met John Svensson Haggarty, who was assisting in the military department at the college. John had been born in Sweden, and had emmigrated to the United States at an early age. He had been well educated in Sweden, and found early employment with the government and the Department of the Army. Soon after John became converted to the church he and Lida were married, in The Salt Lake Temple, in 1928.

Soon after their marriage the couple moved to the Phillipines where John furthered his career with the army. They then were stationed in Hawaii for another two year period, finally returning to the United States and Fort Baker, California. While living in California, Lida took advantage of the opportunity to further her education at the University of California at Berkley. There she received her Phd. degree in Psychology.

After John's retirement from the army, he and Lida returned to Salt Lake City to make their home. They now reside at 957 Diestel Road and are both retired and doing temple and genealogical work.



Earl Williams Harmer was born on January 24th, 1898, on a small farm in Springville, Utah. He was the seventh child and third son of Loren Hannibal Harmer and Ida Alice Williams. Earl spent his early boyhood years in the small four room stucco house just east of the D. & R.G. tracks, on about 4th South and 4th West streets. There was a large barn on the northwest corner of the lot, a fruit and milk cellar just west of the house and an open rock-lined well just to the northeast corner of the home.

In the summer of 1905, Ida Alice Williams Harmer decided that she could give her children a finer life and better opportunity by taking them to Provo. In Provo the family lived in an old two story brick house on the west side of the Academy Avenue, about half way between the B.Y.U. and the town's business center. The family were quite poor, and although his mother kept student boarders they paid only \$3.00 per week for room and board. So, in spite of the loads of potatoes and fruit which father brought in from the farm there was still little or no money to buy nice clothes or other necessities for living in Provo.

Later the family moved to another home just across the street from the B.Y.U. campus. Here Earl took part time work as a janitor while going to school. The pay began at 15¢ per day, but by hard work and exhibited trustworthiness it was soon increased to 50¢ per day, or about \$15.00 per month.

In June of 1917 Earl graduated from the B.Y. High School, and was then given a call to the Northern States mission, with head-quarters in Chicago, Illinois. This was a difficult decision for Earl because of the entry of the United States into World War I, and the fact that now the United States was in need of her young men as soldiers. However, he remained true to his call and is now very grateful that he had the courage to do so. His mission proved to be one of the highlights of his life, and it was a blessing for the family too in that it took a great deal of sacrifice and unity and cooperation by everyone to help Earl remain in the mission field. He never was really sure where the next dollar was coming from, but the Lord always seemed to provide he and his companions with just what they needed in the right time and right way.

Earl had been home from his mission for about two years when he was introduced to Miss Mabel Spande, a young school teacher from Logan, Utah. Less than a year after their introduction Earl and Mabel were married in the Salt Lake Temple. They have been blessed with five children, they are: Marian, born July 1st, 1923; Earl jr., born March 21, 1926; Patricia, born May 14, 1929; John Loren, born April 28, 1934; and Alan Spande, born August 1, 1934. Three of the children are married, one is on a mission, one has fulfilled a mission and is presently enrolled in college. An older son, Earl Williams jr., has received his Phd. degree and is now teaching at Ohio State University in Columbus, Ohio.

Earl and Mabel and their youngest son Alan were able to go to Europe in 1957 to meet an older son, John Loren, at the end of his mission in Britain. After a very wonderful family reunion the four of them were able to make an extensive two months tour of Europe, an event that will always be a highlight in the lives of these people.

Earl is at present a Real Estate Broker in Salt Lake City, and the family home is now at 1177 Yale Avenue. He has been continuously active in the church since his return from the mission field. Besides holding various responsible positions of church leadership he has been able to publish several books of outstanding importance in church doctrine, the most popular one being "God's Covenant Race," by James H. Anderson.

MABEL SPANDE HARMER

Mabel Spande was the eldest of seven daughters born to John and Bertine Spande, of Logan, Utah. Her father died when she was less than fourteen years old, and from that time forth she found it necessary to do much of the work in managing and providing for the family of young girls. She graduated from the Utah State Agricultural College, and was able to take positions in teaching school, first in Wyoming, and then later in Logan, Utah. Her years in Wyoming would make a most fascinating book, one that could well portray a type of life seldom known or appreciated by most Americans today.

Besides the joy of her family, Mabel has found her greatest satisfaction in being able to have achieved a position as one of the most prominent writers in Utah. Her first literary efforts began in 1933, in the depths of the depression when the family desperately needed the financial gain that it brought. However, long after the financial need had ended she continued to find much joy in writing and expressing her talent with this fine art. Her first book was published in 1940, and had been written in conjunction with a daughter of Brigham Young, telling the story of his home life. She achieved national prominence for the work, and has since been able to see published seven other fine books. She has now specialized in children's stories, and has had over three thousand of her stories published, both locally and by eastern publishers. She is also credited with two hundred and fifteen juvenile and adult stories, and about twenty poems.

She too has been active in church work, writing not only for the Relief Society Magazine, but also holding administrative positions in the M.I.A., the Relief Society, and teaching in the Sunday Schools. She has often been a featured speaker in sacrament meetings of the church, especially in connection with the Mormon Pioneers.



Georgia Harmer was born on March 6, 1911, at Springville, Utah, the daughter of Ernon Harmer and Henrietta A. Robertson. Her father, Vernon, was the son of Albert Wilson Harmer who was the son of Albert Wilson Harmer who was the son of Elias and Charlotte C. Harmer. Georgia spent the first eighteen years of her life in Springville, Utah, where she attended school and was active in the Springville Third ward. She was graduated from the Springville seminary that same year.

During the years from 1929 until 1938 Georgia lived in Salt Lake City, where she attended the University of Utah, from which she was graduated in 1933, and where she was later employed and did graduate work.

In the spring of 1938 Georgia went to Hawaii to visit with her uncle Hilton A. Robertson and his wife who were presiding over the Japanese mission of the church in Hawaii. She stayed in Honolulu for the next two years, where she was employed by the Department of the Interior of the U.S. Government, and where she later did some missionary work in the schools and M.I.A.'s of the mission.

Georgia returned to Utah and was married to Melvin A. Weenig in March of 1940, in the Salt Lake Temple. At this time she moved to Ogden, Utah with her husband who was engaged in the grocery business. Two sons, Paul Melvyn, and Lloyd Alma, were born to them in Ogden. In February of 1946, Melvin and Georgia returned to Hawaii, and with their two sons presided over the Central Pacific Mission of the church until 1950. During this time in Hawaii, a daughter, Karyn Vee was born to them. They returned to Ogden in the spring of 1950. In April of 1951, another son, Alan Harmer Weenig was born, but this child lived only eight months, and died in December of 1951.

In the summer of 1954 Georgia and Melvin and their three children moved to Boise, Idaho, where they lived until August of 1957, at which time they moved to Couer d'Alene, Idaho, where Melvin is now employed with the Idaho Department of Highways, and is Bishop of the Couer D'Alene ward of the church. Georgia and Melvin have been able to do much temple work throughout their married life.



Melvin A. Weenig, Paul Melvyn, Lloyd Alma, and Georgia Harmer.
Inset: Karen Vee Weenig.



Ted Haymond, Richard, Karen, Brent, and Helen Harmer Haymond.

Helen Harmer was born on August 14, 1906, to Angus Leo and Jo Neva Steina Harmer. Her childhood home was in Taber, Alberta, Canada. Helen was one of twelve children, eight of whom are living.

On September 29, 1927, Helen married Edwin (Ted James Haymond,) in the Salt Lake Temple. Edwin was born to Solan and Mary Emma Haymond in Springville. He is one of seven children, his parents were both born in Springville. Ted & Helen spent most of their young lives in Mapleton, Utah. They attended elementary school and the typical L.D.S. meetings there. In 1925 both of them graduated from the Springville High School.

Their first son, Richard Edwin, was born July 3, 1928, in the Salt Lake Holy Cross Hospital.

Helen worked in the Primary as a teacher, and first counselor to the president in the Pioneer Ward. Ted was working nights most of the time and so was unable to take an active part in most church functions. In the First Ward Helen worked in the mutual, and Richard was very active in scouting. He and Brent attended the Grant school. When Brent was seven years old he contracted polio. He recovered from it with very little after affects, for which the family were very grateful.

On February 11, 1942, Karen Haymond arrived to bless the Haymond family with their only daughter.

Richard attended the B. Y.U. after graduation from Springville High. There he met and married June Hughes of Spanish Fork. They lived in Salt Lake until he graduated from the University of Utah in Pharmacy. Richard and June have since been blessed with a son and daughter, and now live in Los Angeles where he is in Dental School.

As of June, 1958, Ted was working as the financial clerk of the 9th Ward, Kolob Stake, under Bishop Jensen. Helen, after having labored as the first counselor in the Relief Society for three years is now a visiting teacher.



The above picture shows the family of William Reynolds Harmer, the son of Albert William and Eleanor Elizabeth Reynolds Harmer. William was born on March 25, 1904, in Springville Utah. He married Ida Thalman, daughter of Robert and Lena Haerri Thalmann, of Logan, Utah. They were married on August 18, 1926. William and Ida have four children, who are pictured with them. They are: Ruth Eleanor, born August 21, 1931; Janet, born January 3, 1935; Albert William, born December 23, 1939; and Robert Lee, born January 26 1942.

Lois Randle Clegg is a great grand-daughter of Elias Harmer and Charlotte R. Cloward. Her grandparents were Albert Wilson Harmer and Elizabeth Ann Giles. Her mother, Charlotte Mariah Harmer, was the oldest of their twelve children.

Lois's mother, Charlotte, or Lottie as they called her, married Isaac Arnold Caloway Randle, on September 27, 1894. Lois's father worked for the railroad, which caused the family to live in many different localities while she was still young. Lois finished school in Springville and graduated in 1916. While attending school in Springville she met Henry Lewis Clegg and dated with him for several years.

Lois's mother, Charlotte, passed away in March of 1916. After her mother died, her father was laid off from the railroad and turned to construction to earn a living. Her brother, Arnold, volunteered to serve in the army at the time of the Mexican uprising. Her brother, Lawrence, went to live with his Uncle Elias Giles Harmer on a ranch in Hobbie Creek Canyon. Lois went to live with her Aunt Floss and Aunt Elnora at the old Harmer home until she was ready to be married. She married Henry Lewis Clegg on January 3, 1917, in Salt Lake City.

Lewis farmed with his father for a number of years, and they shared the profits, until his father retired and gave him a share of the farm for his own use. Lois and Lewis then built a five room brick house in Springville. Their first child died at the age of five years from the affects of tetanus when she stepped on a rusty nail. Their daughter Norma was born on April 8, 1920, and their son, Ray, was born on January 25, 1929.

Lois has been a member of the Relief Society for many years, serving as a visiting teacher and as secretary of the First Ward Relief Society in Springville. She enjoys sewing and crocheting and tatting and has made many useful articles. At present they are living in Dugway, Utah, where Lewis is employed as a security guard.

NORMA CLEGG RICHARDSON

Norma Clegg Richardson was born in Springville, Utah, on April 8, 1920. That year was the beginning of the farm depression, but the

family lived on a farm so there was always plenty to eat. Norma had all of her education up to and including high school in Springville. She graduated from high school and seminary in 1938.

Norma married Joseph Grant Richardson in the Salt Lake Temple on January 5, 1939. Two years later World War II was declared, and her husband being a commercial pilot, soon enlisted in the Navy Air Corps as a flight instructor. They had the opportunity of traveling for about four years, and lived in many different cities of the United States. While living in these places they tried whenever possible to take an active part in the church, serving as a Primary teacher, Relief Socieity teacher, Sunday School Secretary, M.I.A. teacher, M.I.A.

counselor and president, and many other positions of service and responsibility.

Norma has been blessed with the ability to make long and lasting friendships, and still correspondes with many of the people she has known in the travels that she and Joseph have made. She also finds great joy in reading good books, sewing, and doing other personalized labors for herself and her family.

Norma and her husband had been married almost ten years when their son was born, at the Utah Valley hospital in Provo. This has been their only child, and they often find great joy in spending time with tents nad sleeping bags in the great outdoors.

In 1953 the Richardsons moved to Salt Lake City, and this has given them greater opportunity to participate in family genealogical work. Both Norma and her husband have deep testimonies of the gospel and enjoy active participation in church work.



On August 17, 1913, Claude F. Weight and Berthat Harmer were blessed with the newest member of their family, a baby daughter whom they chose to name Virginia. Virginia attended school at Knightsville and Eureka until the family moved to Silver City, where it was possible to ride the long miles to work. At Silver City, Virginia was Valedictorian of the ninth grade.

At the age of twelve she was working in the Primary and the M.I.A. Because people were few and help was scarce they asked her to help in the mutuals although girls were not supposed to begin until fourteen.

When Virginia was fourteen, she had to travel to Eureka by bus to go to school. After two months the family moved to Provo, Utah, where she entered Provo High School. The next year she went to B. Y. High School and also took her Freshman year of college at the same time. A year later she graduated from the B.U.U. with a Normal Teacher's Degree. Later on she finished another year of college.

On April 29, 1932, Virginia traveled to the Salt Lake Temple where she was united in marriage to Jaynes Ferrin Gurney of Lehi, Utah. He was born in Lehi on April 15, 1907, and filled a mission to the British Isles. He has held many church positions including that of Bishop of the Lehi Second Ward. He is now the Principal of the Lehi Junior High.

To this couple have been born the following children: Howard Ferrin, on May 12, 1933, died May 15, 1933; Corene, on June 1, 1935; Lloyd Brent, born December 15, 1939; LaRee and LaRae, born September 16, 1944; Paul Grant, born June 20, 1947.

Virginia has also worked in Stake Genealogy committees, Primary Association, the M.I.A., both ward and stake levels, and as counselor and teacher in the ward Relief Society.

SYNOPSIS

There is no end to this story, and that is the thing that makes it so very different from all others ever written. As long as the descendants of Elias Harmer live, this story shall live too. In another generation twenty-five or thirty years from now, another book could well appear concerning those members of the family whose experiences in the great adventure of life have not been recorded here.

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George Arthur Harmer died in
September 7 1965.

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